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REQUIRED READING FOR JUNE.

EYE AND LIGHT.

BY C. FRED. POLLOCK, M. D., F. R. S. E., F. R. C. S. E.

The eye is a box lined by the spread-out end of the optic nerve; and light falling upon this nervous membrane starts an influence, which travels along the nerve to the brain, giving us there the sensation of vision.

The primary duty to insist upon as regards the eyes is that they shall be used in good light only. There are few greater extravagances than the attempt to economize in lighting. A dim light and an unsteady one are both very trying, and always bad for working in. Artificial lights should be as steady as possible; flickering is fatiguing. There may, however, be too much light, and any thing which is more than enough to give a comfortable clearness to the page or work is apt to produce dazzling and a tired feeling about the eyeballs. The best direction, from which

ure 1.) Most of the strong outer coat, the *sclerotic*, is white and opaque, being spoken of popularly as the white of the eye; but in front it is a clear transparent glass-like membrane, the *cornea*, which is the window. Any opacity in the cornea, especially if it is at all extensive or situated near the center, necessarily produces dim vision, just like looking through a piece of frosted glass. If it is very pronounced, it may produce complete inability to do work requiring sight, that is to say it may cause blindness. Now there is one disease about which all mothers should be aware, a disease which attacks the eyes of infants about the third day after birth, and is apt to be lightly thought of at first, although it may produce incurable blindness in the course of a day or two. This infantile inflammation of the *conjunctiva*, or membrane lining the eyelids and covering the white of the eye, is dangerous because it is liable to involve the cornea; and yet it is almost always curable if treated properly in time, and it is owing to the ignorance of mothers and nurses that it is allowed to proceed beyond the stage at which its ravages can be overcome. There are thousands of blind persons in the world, and of these about eleven out of every hundred have been blinded by this neglect. Timely medical advice, with persistent hourly cleansing of the eyes with cold water till such instruction can be obtained, will generally prevent any damage or limit it very much. Never neglect the first appearance of inflammation of the eyes in newly born children.

Behind the cornea there is a space filled with watery fluid, and then comes the colored ring, called the *iris*. It is the curtain, and serves two purposes. The opening which it surrounds, the *pupil*, or black of the eye, is the aperture through which light passes backward, and owing to the presence of muscular fibers in the iris, this can be varied in size. In bright light the opening becomes smaller and less light is admitted, while in dim light the reverse occurs. This is a reflex action, and its operation can be watched by shading an eye with the hand and then uncovering it. Besides thus regulating the amount of light admitted, the iris cuts off the marginal rays coming from objects, and the picture of them is thus rendered more sharply defined.

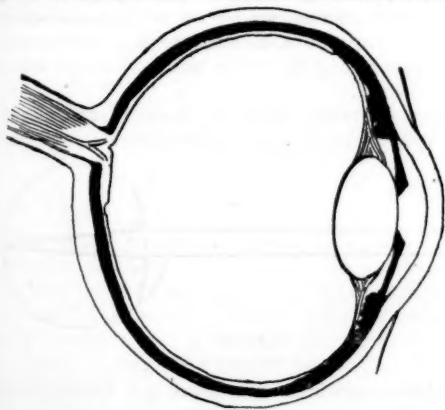


FIGURE 1.

Section of eyeball from before, backward through the middle.

light can fall, is from the left side. If it comes from the right, there is the disadvantage that in writing a shadow is cast upon the paper by the hand and pen; if it comes from in front, it is often slightly dazzling; but light coming from above is good, unless the head and hands cast a shade.

The eye is nearly spherical, about an inch in diameter, and has three coats,—a tough protective one, a very vascular nourishing one, and a delicate sensitive one. (See fig-

Behind the iris lies the *crystalline lens*, which is a soft magnifying glass. If you hold a magnifying glass between a sheet of paper and a lighted lamp at the proper distance, an inverted picture of the flame will be seen on the paper; and in a similar way pictures of external objects are focused at the back of the eye; but, although the image is upside down, we see objects in their proper position, because it is really with the brain that we see, and education and experience have taught us to appreciate from what direction rays of light come. (See figure 2.) Each ordinary glass lens has a definite distance at which it focuses objects, the thicker the lens the shorter the distance; and, if it focuses objects which are at a considerable distance on a given spot, it will not focus those near it on the same spot, the rays from the latter being more divergent, or spreading out. The eye, however, can focus both distant and near objects on the same spot; we can see a friend at our side and a distant hill-top equally easily; and this power of *accommodation* is due to the fact that the crystalline lens is elastic, and by the action of a ring of muscle near its margin becomes thicker or flatter, according as we look at near or distant objects. (See figure 3.) A child's lens is very elastic and the *ciliary* muscle spoken of is active; but the power of accommodation begins to be gradually lost from the first years of life, so that objects can not be seen so near. At last they can not be seen nearer than twelve inches or so; and having to be held at this distance print seems small. Then the person needs glasses to aid the natural lens, and this is known as old sight, or *presbyopia*.⁵ It is in no sense

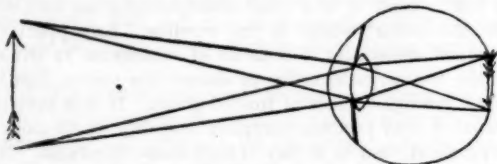


FIGURE 2.
Inverted image formed at the back of the eye.

a disease and should never be fought against. Spectacles should be worn for reading and writing as soon as they are called for, because otherwise there is a strain thrown upon the eyes, which weakens them, and makes them feel tired on looking at things near them, although things at a distance can be seen perfectly easily and well, because they require no effort of accommodation. Though spectacles are required at first only in the dim evening light, they are afterward always needed for near work. This old age of the eyes begins at about the fortieth year; and, except for special purposes, the weakest convex glasses with which small print can be easily read are suitable, although too weak glasses cause more inconvenience than too strong ones.

Too prolonged use of the eyes for near objects, such as literary work, which is often carried on in heated rooms, amid bad air, and with insufficient light, leads to strain of the accommodation, and the eyes feel hot. Rest is the remedy; but moderation in such toil is the rule to prevent the occurrence.

The large space behind the lens is occupied by a transparent jelly-like material, the *vitreous humor*, and little fibers or cells of this are often observed as motes floating or falling before the eyes, because they intercept the light. They are of no importance, unless associated with deep-seated changes, which occasion other symptoms.

Immediately outside the vitreous comes the *retina*, or sensitive membrane, the dark *choroid*⁶ coat, rich in blood, intervening between it and the sclerotic. The retina is an expansion of the optic nerve; and, although it is as thin as

paper, the microscope shows it to have ten distinct and very different layers. The most sensitive part of it, called the *yellow spot*, is the place upon which rays of light passing straight backward through the various transparent media, which have been mentioned, are focused. There are various muscles which move the eyeballs in all directions, and their great office is to keep our eyes directed to an object which we desire to see, in order that the image of it may be focused upon this yellow spot. The images formed there

start impressions, which are fused in the brain into one picture. If, however, any of the muscles are paralyzed, the corresponding spots of the two eyes are no longer directed to the object, and the distressing symptom of double vision at once arises.

The *optic nerve* passes back from the retina to the brain; and, although it is the nerve of sight, is itself blind. Light falling upon the place where it enters the eyeball is not seen. You can prove this easily. Close one eye and keep looking steadily at an object straight in front, then move your finger, held at arm's length, slowly outward to the side from between your eye and this object, and at one point you will notice that the finger has disappeared to again appear as you continue to move it outward. It disappears when rays from it fall upon the "blind spot."



FIGURE 3.
ACCOMMODATION.
The upper half indicates the condition for distant vision; the lower half the condition for near vision.

Excessive smoking, especially if accompanied by the use of alcohol, now and then induces temporary

damage to the nervous elements of the eye; this can be cured by abstaining from tobacco.

Any one whose occupation necessitates the distinction between colors, in signals, for instance, should make sure that he is not affected with color-blindness, a congenital inability to distinguish colors, which is most readily detected by attempting to match shades from an assortment of colored wools.

The normal, or *emmetropic*,⁷ eye is one in which images are focused exactly on the retina (see figure 4); but there are

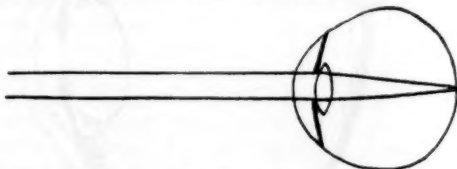


FIGURE 4.
EMMETROPIC EYE.

two conditions in which images are not focused there, and these are often discovered only when a child goes to school, the eyes being then for the first time used considerably for hard work, and so allowing the defect to tell. Persistent headache is frequently the chief complaint; and the child may be considered stupid, when it is merely defective in sight.

If the eye is too long, or egg-shaped, parallel rays, such as those coming from objects at some distance, are focused in front of the retina; and the person sees a blurred, indistinct outline. This is called short sight, or *myopia*,⁸ for

objects close to the eye are well seen, because the rays from them are divergent, and are therefore focused on the retina. This defect may be increased or even acquired by over-use of the eyes for close work like school lessons; and to prevent mischief in this condition it is essential that proper glasses should be worn, the glasses required being concave ones which make rays passing through them di-

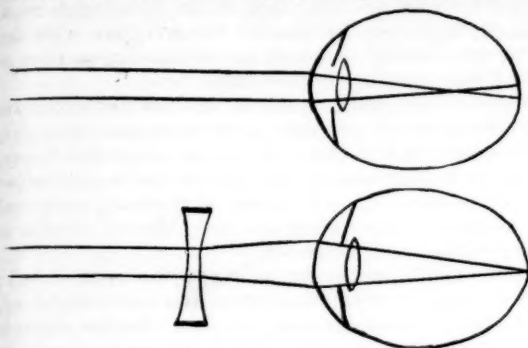


FIGURE 5.
Myopic Eye and its correction by a concave glass.

vergent. (See figure 5.) Skilled advice should be obtained, for a chance selection of spectacles in a shop may lead to further injury; and in addition there are certain rules to be attended to both at home and in school. The eyes should be about twelve inches from the book in reading; a comfortable seat with a back must be provided and stooping thus prevented; a sloping desk should be employed to keep papers and books in the correct position to the head; the light should be abundant and come from the left side or from above; the eyes must be rested repeatedly between spells of work; and only good type on clear paper should be used. Fine work is not bad, if the short sight is stationary; but, if this is progressive, some occupation involving little strain upon the eyes should be chosen for life. High degrees of myopia are dangerous, and the risk to the very short-sighted increases with age.

In the opposite condition, called long sight, over-sight, or *hypermetropia*, the eye is generally too short or flat, and rays of light would be focused behind the retina. The consequence is that objects both near and far look dim. There

is pain or discomfort in the eyes on reading, with headache and inability to read long especially in the evening with artificial light, every thing becoming indistinct or invisible. This is because the accommodation is used even for remote objects and still more for near ones; in fact as much effort is required for distant vision as a normal eye uses for near work. Under the strain the ciliary muscle becomes tired, and ceases to act. The child goes to bed with this muscle exhausted, and then in the morning on beginning to use it again, the sense of fatigue and pain is at once felt, just as the legs are sore in the morning after a day's hard walking. Spectacles are imperatively called for, unless vision is to be permanently damaged, and the glasses required are convex ones, which relieve the lens of some of its focusing work by converging the rays which enter the eye. (See figure 6.) A child complaining of the above feelings may be thought lazy, because the complaints stop during holidays, when there are no school lessons to prepare; but the eyes get red after working for an hour or two, and look bleary, and the suffering can be prevented only by

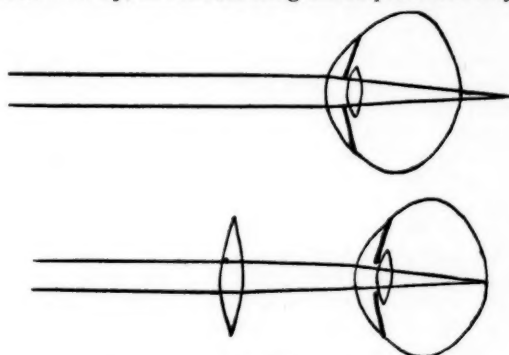


FIGURE 6.
Hypermetropic Eye and its correction by a convex glass.

the use of correct spectacles, which put the person in the same condition as regards accommodation as any one with normal eyes. A common effect of this defect is a squint, the eyes turning inward under the influence of the co-ordination, which exists between the muscles of accommodation and those which produce the convergence of the eyes required to direct them toward near objects.

ARCHERY, TENNIS, AND CROQUET.

BY MAURICE THOMPSON.

Sports and pastimes of the summer time, especially those that give free exercise in the open air, have a charm for me wholly wanting in those of the autumn and winter.

I have said it often and I will say it again that archery is the most delightful and at the same time the most health-giving sport or exercise ever indulged in by man. It is worth noting and wondering at in this connection that as a rule the writers on athletics do not mention archery among the exercises for developing the physique, albeit bow-shooting combines the best elements of rowing, fencing, and lifting, with plenty of walking in the open air. True, archery has its dangers, most notable of which is injury to the nerves of the left arm by the recoil of too heavy a bow. The tendons of the three drawing fingers may be strained by the use of such a weapon, or by too much exercise with even a very weak bow. Indeed, as in all pastimes that call for great physical exertion, there must be careful and well-

ordered training in archery to avoid the two evils, over-development and nervous or muscular lesion.

The history of archery shows that from the most ancient times down to the seventeenth century, mankind, the world over, looked upon the bow and arrows as weapons of greatest importance, and held the master bow-man in the highest esteem as an athlete and a warrior. The poets have used the archer as the type of vigorous manhood and womanhood by making the gods and goddesses bow-bearers. Apollo and Diana were as famous for their shooting as for the qualities that gave them power over men. The ancient tribes of stalwart nomads chose their chieftains on account of the strong bows they were able to draw. The ballads and folklore of Europe and Asia are full of evidence tending to prove that so long as the bow was the chief missile weapon of man, to wield it well was considered one of the best proofs of superb manhood. Moreover, archery from the

first has had its gentle and idyllic phase, its sylvan associations, and its kinship to the fine arts. From Picus,¹ the prince who was changed to a woodpecker by Circe, down to Robin Hood,² the archer has been a roamer in the green-wood, as well as a brave and formidable soldier. But the limits of this paper will not permit me to go into details of history. To-day archery is, happily, nothing but a fascinating and healthful pastime in which both sexes, old and young, may join with zest; therefore, while we keep in mind a haunting memory of knights and heroes and picturesque robbers who once bore the bow, let us consider this ancient sport simply as a game for gentlefolk of our own day to recreate themselves withal.

Set up two four-foot targets (such as the dealers furnish) fifty or sixty yards apart on a level grassy lawn. Take a bow and arrows and, standing with your back to one target, shoot at the other with say three arrows, then walk to the target shot at, retake your arrows and shoot them back at the first target. You find at once that this gives you a fifty or sixty yards walk, with each three arrows discharged, besides the exercise of drawing the bow; and you may repeat the round as often as you like, always remembering that over-exertion is dangerous. Whenever you begin to tire, you should stop. Once a day is often enough for safe practice; once a week will do very well.

The correct method of shooting with a bow is very simple, but it is very difficult to describe. Hold the bow by the middle with the left hand; lay the arrow across the bow on the left side just above and resting on the upper knuckle of the hand, at the same time press the nock of the arrow well on the string at its central point. Now, with the first three fingers of the right hand hooked over the string so as to take the nock end of the arrow between the first and second, raise the bow and draw it the full length of the arrow. This done, quickly take aim over the arrow point and let go with your right hand, meantime holding the bow firmly and steadily with the left. How to draw the bow, how to aim the arrow, and how to loose the string are the three chief points of archery and they may be outlined thus:

Draw steadily by extending the left arm to its full length and by pulling back the string (with the arrow nocked upon it) until the right hand rests steadily nearly under the chin.

Take aim by looking over the point of the arrow.

Loose by allowing the string to slip off the ends of the three drawing fingers.

Your aim must be high or low according to the flight of your arrow. A strong bow well shot, gives a very low trajectory to the arrow, a weak bow gives a high trajectory. Hence a person using a weak bow might have to aim above the target, while one using a strong bow would have his aim below the target. These points will come to the archer as he proceeds with his practice, and of course he will read, meantime, some of the literature of archery from the curious old book by Roger Ascham³ down to my own little volume, "The Witchery of Archery," and the latest edition of Ford's "Archery."

One thing that pertains to bow-shooting must forever render the pastime fascinating: the draught it makes upon the mind of the archer. In this it is more to be classed with music and painting than with ordinary outdoor games and pastimes. Then, too, it calls for the most picturesque and graceful attitudes and for a steadfastness and a sincerity of purpose which exclude the possibility of trickery or cheating.

The archery club is one of those social groups which no circle of acquaintances can afford to neglect. It is so easy

to form it and once formed its purpose is so engaging that it is apt to absorb the life of all tamer amusements.

But the bow-man may be a solitary one and yet find the richest charms of archery. The game is less exciting when one has no competitor, but there is a decidedly unique pleasure connected with target practice where each score is one's own. For several years my archery range was in an orchard between two long rows of old, dusky apple-trees. I usually began regular practice in early May, when the robins were nesting, and kept up my shooting as often as twice a week until late in the autumn.

Archery is fair weather pastime; the bow and arrows are laid aside on wet or cold days even in summer; therefore, one's recollections of the sport are all sunny and balmy. Moreover, the gay colors of the targets, the musical sound of the bow-string, the soft whistle of the flying arrow, and the sigh of summer winds are softly blended together in the effect left on one's memory.

Tennis and croquet are not to be compared with archery; still they are delightful games, the former a trifle too taxing, the latter somewhat dreamy and slow. Neither demands the intellectual effort so necessary to success in bow-shooting. Nevertheless there are few more beautiful sights than a group of happy young people on a croquet or tennis ground ready for the bouncing activities of one or for the mild maneuvers of the other.

Tennis may well be placed in the list of athletic games, and for young people who have strong physiques it is excellent exercise if wisely directed; but croquet playing is better suited to the needs of invalids and persons of slight strength. A noted physician is fond of saying that any exercise out-of-doors is better than every exercise in-doors. In a measure the saying is true; for there is a fine inner sense which tells us that even croquet on the lawn affords more perfect recreation (though less special physical development) than fencing in a closed room. The lungs, the heart, and the nerve centers are the chief sources of life; it is the end of pastimes (that are also for recreation) to renew the vigor of these sources when they begin to run low. Exercise hurries the respiration, quickens the action of the heart, and stimulates the nerve-centers. While this is going on, the air is the food of the blood and the nerves, taken in through the lungs; it must be pure and vitalizing as it is found out-of-doors.

No human being can be healthy without plenty of open-air exercise. You will find strong men and vigorous women who will deny this and offer themselves as instances with which to set aside my theory. Very well, test them by a brisk five-mile walk and see how they puff and pant. Subject them to sudden and great changes of temperature and note the collapse which prostrates them. Health means a reserve of strength, a stored supply of vitality with which to prevent reaction, congestion, and dissolution. This reserve comes of rational recreation, therefore exercise must not be carried to the extreme of wasting the fund which it is its function to gather and store. So we find that croquet is better than tennis for the weak person or the invalid.

The beauty of archery as a healthful amusement is its perfect adaptability to the strength of the individual. You may have your bow as weak as you like; so that there is perfect immunity from danger if you are prudent. To a person whose lungs are threatened there is no medicine so sure as archery on the coast of Florida. It is just that ounce of prevention which is worth a pound of cure. Here it is that sylvan archery offers incomparable effects.

We do not know, probably we shall never know, just how

Nature works her cures. There is something fascinating in the mystery of our connection with the powers of wind and sea and sky and earth. Our receptivity is involuntary and in a degree spiritual. The tenuous currents of Nature's influences creep into the tissue of our life and inform it with new force. If you find your interest in out-door sights sounds and colors beginning to flag, you may question yourself closely, for, as you live, your health is not good. If you long for a day or a week in the woods or by the streams or along the sea-shore, it is a thirst as natural as that for a drink of water, a hunger as worth satisfying as that for a liberal dinner. You were not made to live all the year round in a cage. Whenever the door is open fly out and have your will with the tangled gossamers and the glancing sunbeams, the veins of fragrance and the breaths of song.

A word here to the person who must go alone to seek recreation. Companions are charming helps in matters of pastime, but they are not indispensable to perfect enjoyment. Indeed, I have doubted and have often asked myself whether it is not best in many cases for one to seek solitude as a help to perfect recovery from the social strain and the drain of work. Answer this as we may, it is true that the nearest wood holds a treasure of sweets for him who will invade it bow in hand and bent upon giving himself over for a day to the luxury of shooting. You need not kill little birds—let the bold leaves of the mandrake or the pallid umbrella of the mushroom serve as your targets. With heavy blunt-headed arrows I have practiced after this fashion for many a happy hour, taking as much delight in sending my missiles directly to the center of a tuft of dog-tooth violets, or through the lush body of a giant fungus, as if those victims had been royal game. This method of shooting is technically called roving; of old it was considered the best possible training for the huntsman, since it accustomed him to shooting at unknown and unequal distances.

Roving is ideal pastime for two congenial archers to practice together, walking side by side and shooting in turn at the objects agreed upon. This continuous but ever-changing trial of skill gives zest to the sport; meantime the conversation ripples along apace with the pastime, while all nature conspires to aid in making an idyl of each simple adventure.

A picnic party of archers may thus wander two-and-two in the green-wood finding just that combination of exercise, emulation, and desultory conversation most conducive to perfect recreation. "Walk and talk and shoot" is the

recipe for a panacea more potent than any elixir ever drawn from the alembic of the medicine-maker.

After all it is well that sports are many and various, suited to the taste, the condition, and even the caprice of the individual or the class. Ride or drive, walk or skate, shoot or play tennis, and so on through the long list, you have your choice.

The hardest part of pastime is to get that freedom of conscience without which sport is a mockery. What I mean by freedom of conscience is immunity from the worry of that artificial monitor which is forever suggesting that there is no time for play in this busy life. I know many rich men who love out-door recreation but who rarely take it because they can not feel free to do what appears to them a direct act of violence to their business relations. When they go to the stream to angle, or to the fields for a day of shooting, or out upon the road with the bicycle, they bear with them a haunting sense of something left undone or of some business opportunity lost. This condition of mind is scarcely compatible with perfect health, it is a badge of an over-worked nervous system, the exponent of an element dangerous to the permanence of that vigor which should reside unaltered in every man to three score and ten.

Some men are ashamed to play; so are some women. To these it is useless for me to speak. When pride, or rather vanity, comes in, good sense steps out. I have no confidence in the sincerity of those who call pastime and recreation frivolity. Whenever I hear that word I scrutinize its surroundings. There is such a thing as frivolity; but that thing does not reside in rational sports. That which makes men and women strong, courageous, enthusiastic, and energetic is not frivolous, nor beneath the dignity of the loftiest character. One pastime is just as dignified as another. The means of diversion, if harmless *per se*, are not the thing to be especially considered; the result is what most concerns us. I once saw a very great man playing at battledoor and shuttlecock with a group of little children. When the game was ended he had lost none of his grand influence. Indeed, greatness in its best sense guarantees that he who possesses it can compass the whole gamut of life, play with the children, and battle with the kings.

Let no man or woman dare dream that in his or her case there is no need of the disinfectant which resides in outdoor exercise. The antiseptic quality of all well-chosen pastimes is the greatest when applied to the unbeliever. A few doses cure him of his scepticism and make a confirmed and faithful proselyte of him. Try my recipe.

LITERATURES OF THE FAR EAST.

BY JUSTIN A. SMITH, D. D.

IX.

LITERATURE OF THE CHINESE—CONFUCIUS AND MENCIOUS.

It might almost be inferred from the fact that the 'art of printing began in China, that the Chinese themselves must have a literature. Of the character of this literature, more especially the modern portions of it, more would perhaps be now known if intercourse with the people of that country had been of longer continuance, or of a more intimate character. The extent of the popular literature of China, and its interest in certain respects, might occasion surprise to those who learn of it for the first time. Those who have studied it find it characterized by many peculiarities of the

Chinese character itself; they find it also defective in those higher qualities which alone could secure for it an eminent rank among the literatures of the world.

It was a Chinese blacksmith, Pi Shing by name, living about A. D. 1000, who contrived the method of printing from movable types. This was almost five hundred years before the time of Gutenberg and that invention by him which has played so great a part in the intellectual progress of the modern age. Williams describes Pi Shing's types as "made of plastic clay, hardened by fire after the characters had been cut on the soft surface of a plate of clay in which they were molded. The porcelain types were then set up in a

frame of iron partitioned off by strips, and inserted in a cement of wax, resin, and lime, to fasten them down. The printing was done by rubbing, and when completed the types were loosened by melting the cement, and made clean for another impression." The methods of type manufacture have since been much improved, partly through the agency of foreigners, missionaries, and others interested in the securing of greater facility in printing Chinese books. It has been a difficult matter, owing, we should suppose, to peculiarities of the character used in Chinese writing and printing, but more rapid and better work in book-making has thus become possible.

Chinese literature is especially Chinese in another particular. As the nationality has been a continuous one for at least four thousand years, and the country has suffered so few of those vicissitudes which history records of so many others, so has its literary production had a corresponding steady continuity, while now the imperial catalogue, at Peking, entitled "Catalogue of all Books in the Four Libraries," presents to the visitor what Dr. Williams terms the "immense" literary "accumulation of forty centuries." It is what could perhaps be strictly paralleled in no other case. And the accumulation is truly immense. The catalogue, we are told, contains about 3,440 separate titles, comprising upward of 78,000 books; besides which, 6,764 other works, numbering 93,242 books, have been described in other catalogues of the imperial collections. Of course, the great libraries of the world are now very numerous; but they embrace works in many languages, and by writers of various nations and races. What is peculiar in the present case, is the fact that these books are all in the one language and of the one nationality, presenting to view, after making allowance for all that has been lost, the literary history of this one people, from a date that lies back in prehistoric times. The oldest of the books, the *Shû King*, for example, historical in its matter, begins its record—very primitive in character, and bearing evidence of great antiquity upon its face—with the reign of Yao, the founder of the Chinese monarchy. It covers a period of seventeen hundred years, from B. C. 2357 to B. C. 627. Of this, with the other "Kings," we speak more particularly further on.

The books named in the catalogue just referred to are in four divisions: classical—meaning by this the five *Kings*—historical, professional, and belles lettres. For what relates to the two latter divisions, especially, students of Chinese literature unacquainted with the language are much indebted to M. Rémusat, a French writer who has devoted unusual attention to this subject, and to Sir John Davis, the latter of whom has occupied himself very much with Chinese poetry and drama. Of the more popular plays, such titles appear as "The Heir in Old Age," "The Sorrows of Han," "The Circle of Chalk," "Intrigues of an Abigail," "Pi-pa Ki," or "History of a Lute"; and as among farces, "The Mender of Cracked Chinaware." Perhaps something can be inferred from these titles as to the character of the Chinese drama. The plays in process of centuries which have been produced, are very numerous, numbering five hundred sixty-four separate works of that class. Those which have been translated indicate a considerable degree of dramatic talent, with, in general, a fairly wholesome moral tendency.

The Chinese language is said to afford much facility in versification, a circumstance due to "the great number of characters having the same sound"; and partly as a consequence of this, there is among the preserved literature of the nation a vast amount of such production, though mostly of very moderate value as poetry. One author named is

Li Tai-peh, whose poems fill thirty volumes, while those of another make up the almost incredible number of one hundred fifteen volumes. There are no great works such as are found in the literature of India and Persia, much of the verse produced having the ballad form; often sentimental, rarely descriptive, sometimes narrative. Our limits do not allow of much quotation. Mention may be made, however, of a ballad entitled "Chang Liang's Flute," translated into English verse by Mr. G. C. Stent. An army of soldiers is described in camp, and "peacefully sleeping" in their tents. Suddenly "a low mellow note" is heard, stealing "on the night air." It is Chang Liang's flute. The sleepers are awakened, and with beating hearts listen to a strain that reminds them of home:

"In fancy those notes to their childhood's days brought them,
To those far-away scenes they had not seen for years;
To those who had loved them, had reared them, and taught them,
And the eyes of those stern men were wetted with tears.

Whence came those sweet sounds? Who the unseen musician
That breathes out his soul, which floats on the night breeze

In melodious sighs—in strains so elysian
As to soften the hearts of rude soldiers like these?

Each looked at the other, but no word was spoken,
The music insensibly tempting them on;
They must return home. Ere the daylight had broken
The enemy looked, and behold! they were gone.

There's a magic in music—a witchery in it,
Indescribable either with tongue or with pen;
The flute of Chang Liang, in one little minute,
Had stolen the courage of eight thousand men!"

Chinese novels are partly historical. The two best are represented as being the *Shui Hu Chuen*, "Narrative of the Water Marshes," and "The Annals of the Contending States." The ordinary novel is described as having for its matter some such as the following: "Visits and the formalities of polished statesmen; assemblies, and, above all, the conversations which make them agreeable; repasts, and the social amusements which prolong them; walks of the admirers of beautiful nature; journeys; the maneuvers of adventurers; law-suits; the literary examinations; and, in the sequel, marriage." It does not appear that there is much of the sensational, although in the stories popular with certain classes of the people there is too much of the immoral.

As among "professional" writings we find mention made of works philosophical, military, legal, agricultural, medical, mathematical, and magical, with encyclopedias, and "treatises on the tenets of the Buddhists and rationalists." We must pass all this with a mere mention, and come to what is in the highest sense most truly notable in Chinese literature, those works with which the names of Confucius and Mencius are associated.

These two famous men, although separated from each other in point of time by an interval of nearly two hundred years, were natives of the same district, the province of Shan Tung. Confucius was born in B. C. 551; Mencius, in B. C. 371. They resembled each other in personal character, in the aim of life pursued, and in most of their teachings, although on a few fundamental points Mencius differed from

him whom in general he seemed to regard as his master. It appears to be thought that Mencius, although much less famous in Chinese history, and his name by no means so well-known outside of China, was the greater man of the two. While he may almost be regarded as a contemporary of Socrates, his birth occurring less than thirty years after the death of the great Athenian, one seems to find in the two men a certain resemblance. Like Socrates, Mencius set himself to uproot, and, if possible, to correct the evils of his time, especially as connected with government, and the conduct of princes in their relations with those over whom they claimed a right of rule. He dealt, also, with questions in philosophy much like those which occupied Socrates, and as to some of these differed from his own predecessor, Confucius. One such question relates to the original condition of human nature, which Confucius held to be originally perverted and corrupt, while Mencius, on the contrary, regarded it as originally pure, yet corrupted by evil example and education. The method of Mencius, in his teaching and writing, had a certain Socratic aspect. He dealt much in dialogue, and his cross-questioning of those upon whom he wished to impress his teaching, sometimes persons in high authority, kings and princes, reminds one often of those inimitable "discourses" in which Socrates so much delighted. After reproving on one occasion the King of Wei, described as "one of the turbulent princes of his time," for his frequent wars, and the little value he placed upon the lives of his subjects, we find Mencius arraigning him thus for other grievous faults as a ruler :

"Is there a difference, O king, between killing a man with a club or with a sword?" "No," said the prince. "Between him who kills with the sword, or destroys by inhuman tyranny?" "No," again replied the prince. "Well," said Mencius, "your kitchens are encumbered with food, your sheds are full of horses, while your subjects, with emaciated countenances, are worn down with misery, or found dead of hunger in the middle of the fields or the deserts. What is this but to breed animals to prey on men? And what is the difference between destroying them by the sword or by unfeeling conduct? If we detest those savage animals which mutually tear and devour each other, how much more should we abhor a prince who, instead of being a father to his people, does not hesitate to rear animals to destroy them? What kind of a father to his people is he who treats his children so unfeelingly, and has less care of them than of the wild beasts he provides for?"

Such plain-speaking was not always acceptable in high places. Mencius often met with such requital as was to be expected, nor was his life always safe. His maxims of government were such as would now be highly approved, and his teachings in general set forth ideals of human character and attainment which would justify the awarding to him of a very high rank among the world's great teachers.

It is quite common to speak of Confucius as having given a religion to China; his position amongst his own countrymen being supposed to resemble that of Gautama in India. Confucianism is not properly a religion; and, indeed, can scarcely be spoken of as such a system as the form of the name might imply. Not unfrequently, besides, those classic works in the Chinese which bear the name "King" as indicating, in some sense, their canonical character, are spoken of as the King of Confucius, as if in some real sense he had been their author. In point of fact, there are no writings known to have been produced by him. His connection with the five great books, the Shû King, the Shih King, the Yi King, the Li King, and Hsiao King, commonly looked upon as the "sacred books" of China, is at most

that of a compiler, while it is a question to what extent he was even that. What is true of him, as also of Mencius, is that he exerted himself to preserve the ancient literature of his people, to commend it to their reverence and their obedience, so far as its precepts are concerned, and by his own teaching to enforce the doctrines and maxims there found. His teaching, however, relates chiefly to matters of government, the duties of rulers and of subjects, the reciprocal obligations of parents and children, and the rules of life that should govern men in their ordinary relations. Reverence for parents was a cardinal principle in his teaching, and it seems likely that to the prominence, in some respects the extravagant prominence, thus given to this one virtue, has been due, in main part at least, that practice of the worship of ancestors which among the Chinese has so many mischievous consequences.

Dr. Legge³, an authority upon all subjects of Chinese literature, speaks thus of the connection of Confucius with these "sacred books" of his people: "In fulfilling what he considered to be his mission, Confucius did little toward committing to writing the views of antiquity according to his own conception of them. He discoursed about them freely with the disciples of his school, from whom we have received a good deal of what he said; and it is possible that his accounts of the ancient views and practices took, unconsciously to himself, some color from the peculiar character of his mind. But his favorite method was to direct the attention of his disciples to the ancient literature of the nation. He would neither affirm nor relate any thing for which he could not adduce some document of acknowledged authority."

It will, of course, be understood that the word, "king," is Chinese. In its meaning it appears to combine the two ideas of classical and canonical. The name, while applied loosely to some other ancient works, is commonly used of the five already named, the Shû, the Shih, the Yi, the Li, and the Hsiao. The last named is styled, "The Classic of Filial Piety," and affords much the best idea of the teaching of Confucius on that subject. For a brief specimen we may take chapter first, in which we have "the Scope and meaning of the Treatise":

"Once when Kung-tzi [a name of Confucius] was unoccupied, and his disciple Zang was sitting by in attendance upon him, the master said: 'Shan [another name of Zang], the ancient kings had a perfect virtue and all-embracing rule of conduct, through which they were in accord with all-under heaven. By the practice of it the people were brought to live in peace and harmony, and there was no ill-will between superiors and inferiors. Do you know what it was?' Zang rose from his mat, and said, 'How should I, Shan, who am so devoid of intelligence, be able to know this?' The master said, 'It was filial piety. Now, filial piety is the root of all virtue, and the stem out of which grows all moral teaching. Sit down again, and I will explain the subject to you. Our bodies—to every hair and bit of skin—are received by us from our parents, and we must not presume to injure or wound them—this is the beginning of filial piety. When we have established our character by the practice of the filial course, so as to make our name famous in future ages, and thereby glorify our parents:—this is the end of filial piety. It commences with the service of parents; it proceeds to the service of the ruler; it is completed by the establishment of the character.'"

Something of the character of the book may be inferred from this specimen extract; something, also, illustrative of the one-sided nature and tendency of so much even of the wisest and best pagan teaching. The Shih King is a collec-

tion of poems; very brief, mostly odes, partly sacrificial, partly in praise of certain rulers, partly in a certain way historical. Their peculiar character may be explained from this definition of poetry itself, which is ascribed to Confucius: "To set forth correctly the success and failures [of government], to affect heaven and earth, and to move spiritual being, there is no readier instrument than poetry." The poetry in this collection is certainly peculiar.

The poems are very ancient. The most recent are assigned to the sixth century before Christ, while to the oldest the date of B. C. 1766 is given.

Of the *Yi King* it is scarcely worth while to attempt any specific account. "It is called," says Dr. Legge, "The Book of Changes." It was studied for purposes of divination, and used to that end in ways which can not here be explained. The *Li* is a book of rituals, and may also be here passed with a mention simply. The most venerable, most interesting, and, to the student of Chinese history, the most valuable of all these books is the *Shû King*. It is a collection of historical documents. These are of various sorts, and cover the long period from B. C. 2357 to B. C. 627—more than seventeen hundred years. The documents are fragmentary in character, and it is only with difficulty that any thing like connected history can be gained from them. Their great antiquity, however, invests them with value, while on many points they are found suggestive. In the first and oldest of these a curious passage occurs, interesting as showing how ancient is one of those rules in the Chinese

government of the present, which might, as some think, be copied to advantage by other nations. Speaking of various officials, appointed by the emperor, it is said: "Every three years there was an examination of merits, and after three examinations the undeserving were degraded, and the deserving advanced. By this arrangement the duties of all the departments were fully discharged." Comparing this record with what is understood to be the practice still, one may perhaps say that during the nearly four thousand years of their national history, the Chinese have needed, in this respect at least, no "civil service reform."

It will be noticed in what a very imperfect sense only these, the "sacred books" of the Chinese, could be spoken of as religious. The books of Taoism—the rationalistic school of Chinese philosophy—and of Buddhism, are religious in their way. The "canonical" books of China are far more secular than religious, illustrating in their tone the truth of what is testified by the best authorities, that the religion of China, so far as based on these books, can scarcely be called a religion at all. So far, however, as they recognize a divine being, concerned in the affairs of men, they are in a notable way monotheistic. Speaking of the character in Chinese, "Yi," by which Heaven, or God, was represented, Dr. Legge says: "Yi was to the Chinese fathers, I believe, exactly what God was to our fathers, whenever they took the great name on their lips." Another example in primitive religion going to show that the oldest faiths of the world were faiths recognizing God as the sole and sovereign deity.

(The end.)

SUNDAY READINGS.

SELECTED BY JOHN H. VINCENT.

THE PEACE WHICH PASSETH UNDERSTANDING.

[June 3.]

SERMON ON PHILIP IV. : 7.

There is that which passeth understanding in all God's personal relation to us; but it is in our moments of blessedness, especially of unexpected peace, that the mysterious presence, the divine Causation, is most strongly felt. The Peace of our spirits passeth understanding more than do the Sorrows of Conscience, Flesh, or Heart. In the worst ills and sufferings that befall us we can discern how we are a Law unto ourselves, how they are naturally, constitutionally, or circumstantially derived. We cannot feel that we are a Law unto ourselves in the very least thrill of pure joy, rapture of soul, or assurance of peace, that has possession of us. It is more the living contact of God himself, less open to our analysis, less the obvious and intelligible product of the conditions in which we are. Even in the highest order of our Sorrows, those that come most directly from God, such as the restlessness of our spiritual nature under a sense of imperfection and poverty of being; the uneasy stings of Conscience, not brooking our low estate; the knowledge that we are not what we were intended for, that we are below our calling, even though no conscious sin is present to us; or in that deepest anguish of Bereavement, which is not sorrow for our own desolation, nor any doubt of the blessedness of those who now live with God, but the unappeasable sense of lost opportunity, of a Life of the Heart gone from Earth without having been fully known, of the infinite remorse of tenderness, not mourning the present, but gazing wistfully on a vanished Past from which the richest essence was not drawn whilst yet it was with

us;—even in griefs like these, which touch the infinite side of our nature, we can understand the inner sources. But of what Joy, that is of a higher order, can we penetrate to the source, or tell how it comes, of what it is composed, and refer it to the human conditions or surroundings, as sufficient to explain it? It is impossible to enumerate the Joys that become a Man, so rich are we in the possibilities of Blessedness; but take their principal Classes: the transfiguring touch of any deep emotion; the uprising of the Heart, the witness in the Soul, when we are in the presence of living Goodness, or have it vividly presented, created in our consciousness by the silent page; the spiritual influence of Nature, the mediation of Earth and Sky, a mediation lower but as real as that of Christ Himself; the Lord God mirrored in its forms and whispering in its sounds; our strange restlessness at the Spring's first breath as of the sap of life rising to new births of the spirit; the deep meaning of Autumn's look and promise under the glory of decay, the unknown fields of Being to which Meditation opens the gates; the Life of the Affections—the blessedness which comes most freely when least we seek our own; the prophecies of the Heart out of itself, from what it has known and tasted of Goodness, human and divine; our sense of Immortality, most assured from the beauty of holiness, the seal of the imperishable on the face of our dead;—of these, and such as these, what can we say but that they are and that they are of God's great Mercies; and that for any further knowledge of them it is too wonderful for us;—it is high, and we cannot attain unto it. Our Sorrows, even when most pure, reveal intelligible Sources; but of all worthy Peace the spring is hid in our wondrous connections with Him in

whom our life is, in the deep places of our nature where only His Spirit is in contact with our being.

There is of course a vast amount of Peace which does not pass our understanding, the circumstance and the conditions of which we can fully describe; and they who are satisfied with this, will see no mystery in human Blessedness.

Yet any measure of inward insight must, it would seem, disclose how unsatisfying all that Peace is which does not pass our Understanding, the sources of which we are able to unfold; for, the source is no deeper than its circumstance, earthly provision and sentient faculty. The noblest tributaries to our spiritual life, intellectual delight and human love, would surely not of themselves veil from the sight of any deep-hearted man the end that awaits them, nor give the feeling that a few years of high thinking and pure loving, under hourly liability to a Death that closed everything, was a life to be content with. If we had no spiritual life that made us partakers in the Life of God, but only Love and Intellect, yet Love and Intellect would surely shrink from such a being; and it is difficult to understand how it is that men with tender and sacred Hearts, who live in converse with Truth and Beauty, with Art and Science, ideal in their sphere, with all that is suggestive in affection, with all that is unlimited in refinement and grace and the hunger for more, are not drawn on by the life they have out of this outer court into the Holy of Holies, and do not hear what so many who are vastly their inferiors in mental range, often in nobleness of living, are permitted to hear—the invitations of the Father of Spirits, offering Himself, His own perfections, to His children with an inexhaustible pursuit for Mind, Heart, Soul, and Strength in the outer and inner sphere of their calling.

However we may account for this—and we cannot account for it on grounds of personal merits or demerits—the fact remains, that any Peace which is as a House upon a Rock, to which the Soul can flee as the Bird to its Mountain, is from the Spirit who bloweth where he listeth, and passeth understanding. Intellect, Genius, the splendours of Imagination, mighty as they are, and capable of serving its glory, belong themselves to a lower sphere of being, and cannot confer it. The World will not give it, and will not take it away. It is not born of Circumstance; its only relation to Circumstance is in this, that it appears at its height in circumstances that would seem fitted to destroy it.

[June 10.]

But while the Peace is of God, there is with Man a preparation of the Heart: and the conditions in us most favorable to receptiveness would seem to be—that all our Thoughts of God should be true to His fatherly character, and that our lives should not disturb the perceptions of our souls; that we know Him as He is, and not alienate ourselves, by lowering, defiling, or dishonoring the spiritual Life in us to which He communicates His Spirit. We are but recipients, and the vessels of our Peace are our susceptibilities of God. To him that hath is given. In our best estate we are but mirrors of God, and if the mirror is soiled, God is not seen. In proportion as we are pure, the promptings in us of the Holy Spirit are quickly felt. In proportion as we are merciful, no suggestion from the Spirit of Mercy is unheard or discarded. In proportion as we are trustful, can God give more to Faith than He ever takes from Sight. Light in the face of the Heavenly Father with whom we have to do, and that faithfulness to the light we have which enables the Father of Light to give us more light,—these are the two aptitudes, the two factors, of the spiritual growth and Blessedness of Man.

And these conditions of the Peace of God are not always found together: for though it is true that we never fully know Him until we love Him, and that we never fully love Him until we do His will, yet there are ways of misconceiving God, of evilly, erroneously,—I do not mean sinfully—contemplating His character, His methods, and His purposes, that make sad the hearts of the righteous; and as an unfaithful life will take the fellowship of His peace from a soul that thinks of Him most exaltedly, an unjust thought of Him, a Belief about Him that is below His real goodness and glory, will disturb the Blessedness of the most devoted service.

There are conspicuous Cases of what in a measure belongs to all of us, of Light without Faithfulness, of a marvellous power of seeing God with no power and with no Will; I do not mean with no desire, but with no will to be conformed to Him. This can give no Peace: rather it is the exposure of a soul to the full eye of the Judge, looking with a sadness and severity it could not wear if in our ignorance we had a cloak for Sin. To know that God is love, and not rest upon Him; to know that the Hand is God's, and not be willing to take the cup it offers; to know that the Voice is God's, and not rise up and obey it; to know that the Man is our Brother, and not help him from perishing; to be absolutely clear in spiritual vision, and abject and effortless in Will, this is possible; and perhaps no condition on Earth is farther removed from the felt Peace of God, for it seems to approach the condition in which He does most for us, and we do least for Him.

Neither, on the other hand, will an incessant activity of the struggling Will, an incessant offering of Good Works to express the debt we owe Him, give us the peace of knowing Him, if with the eyes of our souls we never see the Lord God, except in a character that is not His and that is unworthy of Him.

"The Peace of God, which passeth all understanding, shall keep your Hearts and Minds through Christ Jesus," that is, with the temper and method of our lives identified with His, hid with His in God. The expression, *through or in Christ Jesus*, implies that the garment of Peace will fit no spirit but His—that we must get more and more within the vesture of feelings, of personal relations, of filial and fraternal affections that united Him to God and man. The knowledge of God that made it impossible to Christ to use any Name but that of Father; His Sense, at every point of the perishable surface of this life, that God was at its center; the Obedience of His Love, and of His Faith, these the Elements of perfect Peace. In which of these is it that we are wanting? Is it that we really do not know that God is holy Love? Or is it that we will not rise to meet the purpose of His Spirit in all those times when our natural Humanity is tempted, suffering, afflicted, and depressed? is it that we are thrown out of harmony with Him, because in the midst of so much Sin and Misery we do not use the opportunities He gives us of doing the Works of our Father. and so do not permit Him to bless us as He would? Certain it is, that the first lesson in spiritual Life a Man has to learn is this, that the possessions that are most worthy to be dear to us are yet dear to us, under their present forms, not solely for what they *are*, but still more for what they *mean*, for what they express of God's intentions: and until we have learned this, the affections and the possessions that we cherish most, and that are most worthy to be cherished, are just the points where we are most open to be wounded every day through frailty and mortality; and beyond this, and worse than this, have in themselves no promise of perfection.

[June 17.]

And according to the measure in which the Affections have had their earthly life rooted and hidden in God, do they readily adapt themselves to the great vicissitudes, and open rapidly to a new Life of faith. I speak of what comes to us in Bereavement, through no effort of our Will, but by the Act of the Spirit in whom we live. There are times of utter inaction in Sorrow, when we can do nothing but receive the impressions that come, when all struggle ceases, all call to effort is over, and we are left alone with God and the past. We can do nothing now to affect the final peace of the Affections. The time for that is gone. Retribution, in the form of the spiritual realities as they imprint themselves upon us, is alone with us. Our Hearts, like naked mirrors, are held up to Heaven to reflect the images of Truth, from relations all unalterable now. We are quite passive in those moments, receiving what is sent; but God is intensely active in us. In that pause of being, when the course of ordinary thought stands still, His Spirit takes the place of ours and works our Life; and blessed are those to whom it is then given to know an inexplicable Peace, in the existence of which at such a time they could not have believed—to whom the awful silence is tranquil and holy as with a divine Presence, and no Solitude is felt, for the Heart, led by a Love no longer earthly, has followed into heaven. All life and its faithfulness is a preparation for that great experience; and the air of eternal quiet breathing over the Heart of desolation is surely the Peace of God that passeth understanding.

But this Calm from the Spirit who bloweth where he listeth is not our final rest; it is itself another invitation to new life and higher Peace, for God never long permits us to remain in the Past, or suspends us from our calling of ever new co-operation with Himself, in whatever altered conditions of our being. No change of circumstances changes this; it only changes the work given us to do. In whatever wreck has fallen upon us, be it of Health, be it of Wealth, be it of dear spiritual companionship, or, worse than all, be it from our own weakness and unworthiness,—the outward forms of our Duties may all be changed—the Service that is possible to a man in pain and sickness, to a man in poverty and low estate, to a man in solitude and bereavement, to a man in penitential self-knowledge, is now what God requires. The Duties may be severer in themselves, and with less of human solace; but the demand of God never intermits that in Love and the Works of Love our life, out of its existing materials, should be to Him the richest tribute we can raise; for in reality it is He who is offering to us more of His own Peace in the opportunities of Faith, opportunities of so bearing and so doing His Will under trial, within the limits He appoints, as to enter not indeed into new Happiness, but, far beyond what we call happiness, into new Blessedness of Spirit. The Beatitudes of Christ are not at all in the language by which we would describe what we call Happiness, but they are the conditions of perfect Peace. And if we will aim so high—for it is ever our Mark that determines what we reach—if, knowing that only for a little time we can live upon the Past,

that only in some sacred cause of being will God bless us without the active co-operation of all that still is ours of flesh and heart and mind; if to the initial peace of submission and of love we strive to bring also something of the creative spirit of God our Father working in us, to mould as soon as possible a new symmetry and order out of the wreck His hand has made of the dear conditions of our life, we shall learn how little His service and His peace depend upon what men call Circumstance; how it was necessary for a Savior of Men to be their Fellow-sufferer, passing ever into the closer fellowship of God out of a straiter lot, a severer or a lonelier life:

—John Hamilton Thom, of England.

[June 24.]

SERMON ON PSALMS CXIX:18.

It is not enough to have an inspired writer, we must have inspired readers. We see next to nothing of the mere letter. Looking at the letter is like looking at the outside of the King's palace; its scope, its wealth, its hospitality, its warmth are all within. So if we know the letter only, we know nothing; we must know the genius, the spirit, the inner thought; we must see what to the naked eye is now invisible. Here, then, I say, is a double action of the Spirit; He inspired the writer, and He must now inspire the readers. The question now that is forced upon us is, Have we read the Scriptures so as to have seen in them "wondrous things"? Have we read them with the microscopic eye that sees minuteness, detail, beautiful finish even in the least and remotest things, as if nothing had been done off-handedly, carelessly, or hastily? Have we read them with the telescopic eye that sees how great they are, how planetary, how full of widest and most vital influence? Have we caught the meaning of their elevation and nobleness? Have we been struck with the way in which the testimonies of God have anticipated all time, so that no new Bible is needed but only a new reading of the old Bible? What event has escaped attention? For what set of circumstances is no provision made? What rocks in that life-sea are unmapped? What wildernesses have been left unnoticed by the Divine guide of life? Men who are not prepared to enter into the spirit of the Bible have yet been struck by the marvellousness of its contents, by its reach of thought, by its political audacity, by its ardent and noble statesmanship. Men who have not prayed its prayers have been subdued by its poetry and amazed by its forecasts. What wonder, then, that we ourselves should speak of God's Book as no commonplace literature, but as sparkling with wonder, as gleaming with celestial lights? Herein imagination plays an important part in our religious culture. We must be caught at the point of our highest mental elevation again and again, so as to feel that we are in the hands of a Master Teacher, who has been on pinnacles which we have not yet climbed, or heights that as yet do not come within the sweep of the naked eye. Such influence is exerted upon us as we peruse the testimonies which are wonderful.—Joseph Parker.

LIFE AND MANNERS.

BY THE REV. LYMAN ABBOTT, D. D.

IV.

ETIQUETTE.

Touchstone. Why if thou never wast at court, thou never saw'st good manners; if thou never saw'st good manners, then thy manners must be wicked, and wickedness is sin and sin is damnation: Thou art in a parlous state, shepherd.

Corin. Not a whit, Touchstone; those that are good manners, at the court, are as ridiculous in the country, as the behavior of the country is most mockable at the court. You told me, you salute not at the court, but you kiss your hand; that courtesy would be uncleanly, if courtiers were shepherds.—*As You Like It.*

We have come now in these articles to the fourth and last,—and in some sense the least important of the four—to a consideration of the principles which underlie the social code of etiquette. It will be impossible in a single article to codify the rules which good society has established for the regulation of social conduct, and I shall not make the attempt. Indeed to accomplish this, one requires far greater familiarity with those rules than I possess. Instead, I shall point out some general principles under which all or nearly all rules of etiquette may be classified, and afford some illustrations of them, leaving the reader who wishes to pursue the matter further, to do so by procuring and studying some of the numerous books which have been published on this subject.

I. Some rules of etiquette are purely special and local. One must become acquainted with these under, so to speak, special tutors. Thus for those who have large calling acquaintances, there are various rules respecting the use of visiting cards. When cards are to be left and when not, and what is the supposed meaning of turning down one corner or the other, are matters determined largely by local usage. So in the matter of giving and returning calls: in most cities the newcomer must wait to be called on by the old residents, but in Washington this rule is reversed; the newcomers call without introduction on members of Congress, military men, cabinet officers and their wives, on certain reception days. There is common sense in this reversal of the ordinary rule, since it would be impossible for those who are in society in Washington to learn about and call upon the transients who are passing through the city in a continuous stream. Common sense comes in thus continually to modify or even reverse what are sometimes misregarded as inflexible rules of etiquette.

On going to England with a number of letters of introduction, I questioned how I should present them, and was told by a book of etiquette that I ought in all cases to call in person, leave the letter of introduction, and wait for the person to whom it was addressed to return the call or signify a wish to see me in person. The brevity of my stay and the amount which I wished to do, rendered this entirely impracticable; and on consulting one of the members of the Legation, who was thoroughly familiar with society etiquette, he told me that while this was the general rule, it would be absurd, and would be so regarded, for a foreigner who was making a short stay in London to act in accordance with it. I took his hint, and presented my letters of introduction in whatever way I thought would be most convenient for the gentlemen, generally busy gentlemen, to whom they were addressed. In some instances I called with the letter, in others I sent the letter with a note of my own saying that I should be glad to call at such time as might be convenient,

in still others, I left the letters of introduction at the door, leaving the gentleman addressed, to respond at his convenience.

So, again, it is a general rule that one should call after a dinner party, upon his host; but this is a duty from which he may often be excused by special conditions. There are cases, however, in which the laws of etiquette are like those of the Medes and Persians, and can not be broken. If, for example, one is to be admitted to an audience with the Queen of England, the style of dress and the details of behavior are settled for him by an inexorable law, and he must get a professional tutor who is familiar with the methods of the court, and be drilled in them much as a boy is drilled before making his first declamation. Whether it is worth while to go through so much to get so little, a lover of republican simplicity, and a believer in equality may be permitted to doubt. But if he is ambitious to be permitted to kiss the hand of the queen, it is only decorous and decent that he should do it according to the rules prescribed, otherwise he may fall into the same disgrace which attended one American lady, who, losing her head in the awful presence, when the queen extended her hand to be kissed, grasped it American fashion, shook it cordially, said, "How do you do?" and then, covered with confusion, fled precipitately from the court.

II. There are certain universal rules of etiquette which are founded upon common sense, good-will, and delicacy of sentiment. These rules all have a reason for them, though the reason may not be instantly perceived. It is a universally recognized rule, for example, that one ought not in eating to put his knife in his mouth. The reason for this is plain enough: knives are made to cut with, and one does not wish to cut his mouth. He is misusing a tool, in employing for one purpose what was intended for another. So, again, there is quite a variety of attentions to one's person which are not legitimately performed in public,—cleaning the nails, picking the teeth, combing or otherwise adjusting the hair, etc. These all belong to the general operation of dressing, and dressing is not to be performed in public. It is for the same reason that a gentleman does not, except in the privacy of his own family, appear in slippers and dressing-gown. These belong to the bedroom, or to the private apartments; and the man who appears in them elsewhere, appears in a measure undressed, or incompletely dressed. So of attitudes,—sitting on the two back legs of the chair, lolling on two chairs, or on a sofa, etc. If one is not vigorous enough to sit upright in manly or womanly fashion, he is not vigorous enough to be in society at all. Of course to this rule, again there are exceptions; and the invalid may, as an invalid, receive his friends while maintaining the attitude of an invalid. But in this case he is excused from the general rule, or rather principle, because he is recognized by others and by himself to be unable to comply with it.

So, again, whatever habit of action is likely to be personally offensive to one's social companions ought always to be banished from the social gathering place. No gentleman should ever smoke in the parlor, or in the streets, or in any public hall or room which is not distinctively appropriated to smokers. The odor of tobacco-smoke is absolutely sickening to some persons, and offensive to many. No one has a right to impose this disagreeable odor upon others. The gentleman may, so far as etiquette is concerned, smoke in

his private room, or in his library, or in a room set apart for that purpose. He does not then impose the smoking upon others, and if they choose to come into the smoking room, they impose the smoking on themselves.

III. The majority of rules of etiquette, however, concern the conduct of one person toward other persons and are special applications of general principles, which experience and good taste have prescribed for the regulation of social conduct. Without attempting at all to give completely these rules or to afford a complete summary of the general principles which they attempt to apply, I may indicate their universal character by a few specific illustrations.

It is a general rule that we owe deference to all superiors, and good society generally recognizes in the elder a superior to the younger and, under the impulses of gallantry, in women a certain kind of social superiority to man. At least, without discussing the relation of the sexes, this may generally be said, that a gallant gentleman will always treat a lady as though she were his superior, that is, with the kind of deference which one pays to his superior. Thus, for example, uncovering the head is in nearly all society a mark of respect in greeting. Therefore, in meeting a superior, an elder, or a lady, we remove the hat from the head; or, if from any reason this is impracticable, we make a show of so doing by touching the hat. So, again, it is always a mark of deference to a superior not to leave him standing while you are seated. Therefore, when a superior, an elder, or a lady, comes into the room, you naturally rise and remain standing until your real or pseudo superior is seated. Mothers ought to teach their boys this lesson, except that the fathers ought not leave it to the mothers to do the teaching. The boy who is taught to respect his mother and sister at home, will not lack in social deference to other women away from home. I shall not enter on the disputed question of giving seats to women in horse-cars, and other public vehicles. I admit that it presents some difficulties. It will suffice to say here that as a general rule of courtesy, in my judgment, the younger should give their seats to their elders, and men to women. It is certainly never discourteous to do so and it is often discourteous not to do so.

The relation of host and guest involves also certain specific rules which, perhaps, may all be summed up in two sentences: The host should be always ready to put himself out for the comfort of his guest, and the guest should always be unwilling that the host should be put out for his own comfort. If this spirit is in the two, and there is a reasonable amount of intelligence and tact in each of them, they will work out for themselves all needed rules of etiquette. The host, for example, if he knows his guest is coming, should provide beforehand for his reception, and on the other hand, the guest should, if possible, always communicate the time of his coming by letter, or if necessary by telegram, that his coming may not bring to the housekeeper the inconvenience of surprise. When the guest has come from a journey, or from his business office, he should be speedily shown to his room, that he may be enabled to make such changes in toilet as he may desire. He, on the other hand, should ascertain, by asking, what are the hours of meals, that he may accommodate himself to the habits of the family. The truest courtesy on the part of both host and guest will result in making the guest feel in the fullest possible measure at home, as a member of the family. The host on the one hand will provide his guest with entertainment and social fellowship, but will not impose it, and the guest, on the other hand, will be careful not to do any thing which seems to exact such social fellowship. He will endeavor to make his coming produce as little break in the family arrangements as possi-

ble. In general this spirit of mutual accommodation and consideration will suffice to solve all problems, though some times it leads to amusing difficulties. I have known, for instance, a host and his guest to sit up long after both were tired and wanted to go to bed, because neither ventured to suggest retiring to the other. As a general rule it is the business of the guest to suggest that it is time for him to go to bed; but I have seen in the very best social circle, the host make that suggestion to his guest when there was special reason why it should be done.

There are also certain rules of etiquette which grow out of particular events or incidents in life. If you have by any mischance done any thing to another's inconvenience you will of course express your regret, and it is immaterial whether you are to blame for this or not; you will be ready to take the blame upon yourself whether it is really yours or not. A lady in going down the stairs if she wears a train should take it up so as not to incommode those behind her, but if she fails to do this, and the gentleman steps upon the train, though she is to blame, he will apologize. The other day a gentleman wrote me a note appointing to meet me at a given hour at the house of a friend; then he forgot what he had written, came to my house at the time, did not find me there, and came around to our friend's house a little later. According to strict justice, I owed him no apology, for I had gone where he bid me go; but my going there had put him to an inconvenience and I expressed my regret and did not indicate to him that the mistake was his own.

On the other hand when an apology is made to you by another, it should always be acknowledged with, "It is no matter," "It is of no consequence," or the like. I know some persons who in other respects are very courteous, who seem to be unable to accept in a courteous way, an apology, and especially husbands and wives who rarely apologize to each other and who still more rarely accept an apology from each other when offered.

Every service rendered, however slight, should be recognized. If at the table you ask your neighbor to pass you a dish, he renders you in passing it a gratuitous service, and every such service should be acknowledged by a "thank you." In retiring, a "good-night" should always be given to all who are in the room which you are leaving; and in going into a parlor or breakfast room in the morning, a "good-morning" greeting should be given. These simple rules have been very beautifully expressed in a little verse entitled "Golden Keys," which though intended for children may not be useless for children of a larger growth:

"A bunch of Golden Keys is mine,
To make each day with gladness shine.
'Good-morning,' that's the golden key,
That unlocks every door for me.
When evening comes, 'Good-night,' I say,
And close the door of each glad day.
When at the table, 'If you please,'
I take from off my bunch of keys.
When friends give any thing to me,
I'll use the little, 'Thank you,' key.
'Excuse me,' 'Beg your pardon,' too,
When by mistake some harm I do.
Or if unkindly harm I've given,
With 'Forgive me?' I shall be forgiven.
On a golden ring these keys I'll bind,
This is its motto, 'Be ye kind.'
I'll often use each golden key
And then a child polite I'll be."

It is a general principle as sound as it is self-evident that

every member of a social circle should assume to contribute something to its enjoyment, and, on the other hand, should not assume to contribute all; in other words, one should aim to be a good conversationalist, and this requires that he should be both a good talker and a good listener. He should be interested in what interests his companions in the parlor or at the table. He should be interested in what they have to say, and he should have something to say in which they will be interested. Social conversation should be "give and take." It need not be and it ought not to be mere small talk, gossip, still less, scandal; but it should be an interchange of thought and feeling. It is a reasonable law of etiquette, therefore, which requires you to respect, and in a measure to defer to, the opinions of others; not to sit silent and uncommunicative on the one hand, nor to be dogmatic and inflict a monologue upon the company on the other, and never to turn an interchange of thought into a debate and a strife for victory. Some persons have all resources so ready that they are naturally good conversationalists. He who has not, and who means to go into society,

(The end.)

FLOWERLESS PLANTS.

BY BYRON D. HALSTED, Sc. D.

V.

The four preceding papers have been occupied with a study of flowering plants, and now we are to consider briefly, in this, the last article, some of the features of that vast assemblage of plants which never blossom nor produce seed. Familiar examples of this group, called *Cryptogams*¹, are found in the ferns, mosses, lichens, sea-weeds, or "sea-mosses," and molds, mildews, and toad-stools, all of which make up no small part of the flora of any region. Cryptogams are the acknowledged inferiors of *Phanerogams*², or flower-bearing plants, but while their structures are less complicated there is a wider diversity of types; and in many cases their simpler construction helps to render clear some of the most important processes which otherwise would be very obscure among higher plants.

The simplest forms of plant life consist of single cells, and these increase in number by a process of division. If a cipher, 0, should represent one such plant, the division into two might be shown by a figure 8. After the sac has become full-sized, it begins to form a cross-partition in the middle. Some one has compared this method to that of tying a sausage link into two by a string in the middle. Plants of this humble type belong to one of two groups, whether or not they contain the substance called *chlorophyl*, or leaf green, as the term literally means. Those possessing the green are self-supporting, that is, can make their living out of inorganic compounds in the same way as can a tree or shrub. They usually inhabit water and frequently form a green scum upon the surface of stagnant pools. A good supply for study can be obtained from an old flower pot, the moist surface of which is often coated with a green slime consisting of multitudes of these plants. For their successful study a compound microscope is a necessity.

The other group of single-celled plants has no chlorophyl and requires the presence of organic matter for their growth. They feed, therefore, upon the products of animals or other plants. If they feed upon living organisms the term *parasite* is given to them, but if they only require organic substances, not living, they are *saprophytes*³. Among the smallest of the greenless unicellular plants are the B-june

should make some preparation by watching, in his reading of books and of papers and in his intercourse with others, for facts and incidents which will be likely to be interesting in the social circle.

IV. I have taken so much space already for this paper, that I have only time to add two cautions: first, that self-consciousness is one of the greatest hindrances to the best manners. Do not imagine that every one is looking at you. Do not try to be some one else, but be simply and naturally yourself; second, do not be in a hurry. "Whoever," says Lord Chesterfield, "is in a hurry shows that the thing that he is about is too big for him." To be courteous does not take much time, but it takes a little. He who would be courteous must not be in such haste that he can not be sympathetic, nor so absorbed that he can not be considerate for others.

The sum of the whole matter then is this: be friendly minded, be sympathetic, study the feelings as well as the real needs of your fellowmen, and "Do unto others as you would have others do unto you."

Bacteria. The individuals are so infinitesimal that fifty thousand placed end to end measure only an inch. On the other hand they increase with great rapidity, and it has been carefully estimated that, small as they are, the offspring of a single specimen when under the most favorable circumstances for multiplication would fill within one week the space occupied by the oceans. The conditions are, however, never so favorable for that length of time. Bacteria appear in substances undergoing fermentation or putrefaction, and it is now generally believed that they are the cause of a large part of these forms of decomposition. They can be found in all stagnant waters and, in short, are the con-

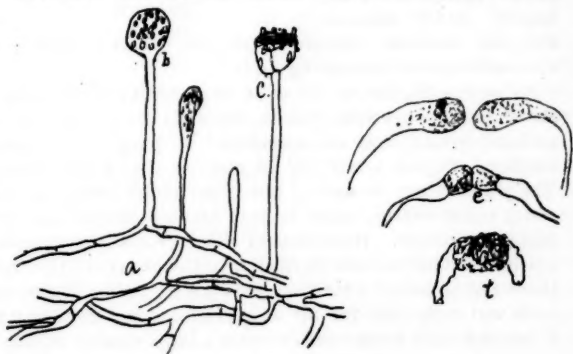


FIGURE 1.

stant accompaniment of filth. The work of the sanitarian is largely that of keeping these scavengers under proper control.

Many of the bacteria are parasitic upon animals and produce thereby some of the worst contagious diseases. Small-pox is a low form of vegetable growth which flourishes within the tissues of its victim, and the germs of it are carried in the clothing or even by the winds. In like manner diphtheria, scarlet fever, and a long list of human diseases are of bacterial origin. Many are due to these low forms but are not strictly contagious. Of such are many kinds of fevers, the victims often taking the germs into their systems by drinking foul water.

Human consumption (tuberculosis) is now shown to be due to bacteria. Yellow fever and Asiatic cholera are perhaps among the most dreaded of these infectious germ diseases. Among live stock there is a large number of virulent contagious diseases of which swine plague, splenic fever, or anthrax, and chicken cholera are among the most malignant. Much has been done of late years to eradicate these diseases and plans for preventing future inroads are being carried out by vaccination. The reader may live to see the day when scars on the arm will represent the inoculation of scarlet fever, cholera, yellow fever, hydrophobia, and a number of other now much-dreaded diseases.

The next group of simple plants is represented by the yeast used by the housewife and beer maker. The cells instead of dividing into two, produce new individuals by what is known as a low form of budding. There is first a slight enlargement of the cell on one side, this increases until of full size and then separates from the parent cell. Both cells continue the process, at the same time causing a fermentation of the organic substance in which they grow. The gas evolved by this low form of vegetation in the dough, causes it to rise and become light or even frothy. In like manner the beer becomes charged with the carbonic acid gas evolved from the fermenting liquor.

As we rise higher in the scale of plant life the members are termed filamentous, that is, the cells are placed end to end and certain ones are specialized for purposes of reproduction. Figure 1 will aid in making this matter clear. The plant shown is one of the bread molds which during warm moist weather may be very troublesome to the careless housekeeper. It consists of slender cobwebby threads, *a*, which extend and branch in all directions over and through the bread or cake. After thus growing for a time, filaments arise vertically into the air and terminate in a swollen tip, *b*, which finally bursts and liberates a large number of small spherical bodies shown at *c*. These spores are similar to seeds in function, but differ greatly in structure, being without embryo and consisting of a mass of protoplasm surrounded by a cell wall. When they fall upon a suitable place, germination soon follows and the mold is rapidly spread. The air has these spores floating in it at all times, and this explains the sudden and otherwise mysterious appearance of these low forms of vegetation.

There is a second form of spore produced by the union of two of the horizontal filaments. The enlarged tips approach each other as at *d*, soon become united, *e*, and the contents mingle and develop into a thick walled spore, *f*, destined to carry the mold through the winter or other severe time in the life of the fungus.

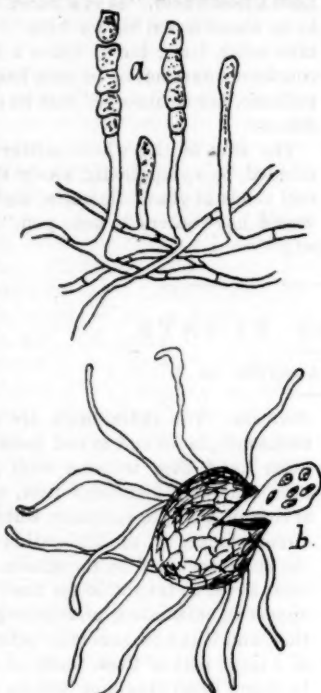


FIGURE 2.

A great many kinds of fungi are filamentous like the bread molds but are parasitic upon other plants. Of such a nature are the various sorts of rusts, smuts, and mildews, and even the wet rot of potatoes is caused by one of the species. Many cultivated plants suffer from the attacks of mildews; for example, the foreign varieties of the gooseberry are almost a failure in this country from that cause. The young leaves, twigs, and berries are covered with a white powdery substance which when highly magnified appears as in figure 2, *a*. The upright filaments develop into spores produced in a chain. These fall away, and finding a suitable place germinate, thus spreading the trouble. Later on the winter spores are formed slowly and in a more complicated manner than in the bread molds. A dark brown body develops in which is a sac containing several spores. This structure is shown at *b*, with the spore-sac escaping through the ruptured wall of the thick envelop. These spores escape in the spring, germinate, and in a short time the white summer form of the mildew is again preying upon the victim.

A more complicated arrangement of parts is seen in the rust fungus. Here there are widely differing states in the life of a species. The reader familiar with the transformations in insect life will find it easy to follow the brief outline of the development of a rust. The insect in the larval or caterpillar state may feed upon one plant and use entirely different food when it becomes a butterfly or moth.

The wheat rust, for example, starts in early spring by the germination of the winter spores which make up the dark stains upon the stubble. These spores while in place or after falling to the moist earth, produce a crop of smaller spores easily carried about by the wind. These small spores when falling upon barberry leaves will germinate and produce a fungus growth in form of a number of small cups in the infested leaf, each of which contains multitudes of spores. This second form of spores, when it reaches the leaf of a growing wheat plant in early summer, there grows into the genuine rust form bearing vast quantities of the orange spores. This form develops rapidly and does much damage to the wheat crop. Following the rust proper is the fourth

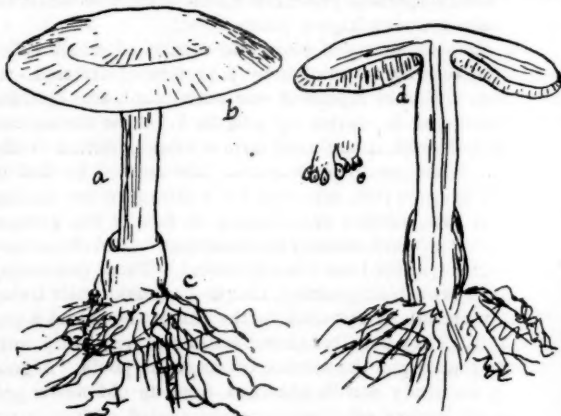


FIGURE 3.

kind of spore which ripens and remains through the winter, and is the form with which we started the life-history.

Among the most conspicuous fungi are the mushroom and toad-stools, some of them edible, others very poisonous, while many are indifferent sorts. The various kinds all have their characteristics which may be learned the same as those of oak or maple trees. Figure 3 shows a toad-stool with its stalk, or stipe, *a*, cap, or pileus, *b*, and the vegetative threads, *c*. These last grow in rich soil and

when the substance has been accumulated for the formation of the "stool," the latter opens out with great rapidity, giving rise to the old idea of the remarkable and surprising growth of these structures. Their real growth is more like that of a rose which for days is in the bud but one morning it comes into full bloom. At *d* is shown a view of a section of a toad-stool exhibiting the gills which make up the lower portion of the cap and bear the spores, upon each cell, in vast numbers.

From the fungi let us now pass to the *Algae*. These are self-supporting plants which usually grow in the water. The fresh water algae form green mosses in ponds and streams in early summer and the general structure is indicated in the upper portion of figure 4. They are long slender filaments, often branched, and the cells contain a green substance. A common method of spore formation is shown in the figure. Two filaments lying near each other form enlargements toward each other, as at *a*; these increase and finally touch, *b*; then the ends dissolve and the contents of one cell pass through the canal and unite with that of the other, *c*, thus forming a spore, *d*. These dark

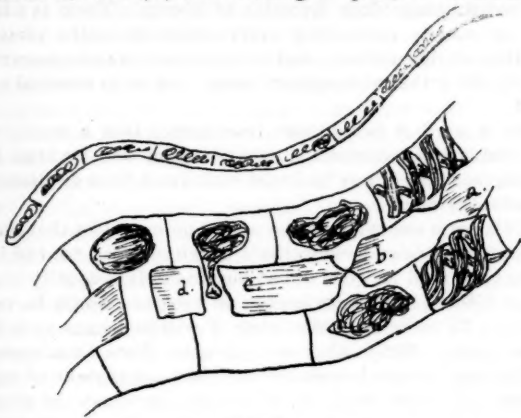


FIGURE 4.

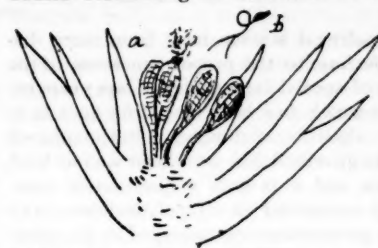
bodies fall to the bottom of a pond or stream and in time develop into the filamentous plant.

Among the sea-weeds proper, or marine algae, the method of spore formation is often quite complicated. It is here that the largest of all known plants are found; some, for example, along the coast of California are fifteen hundred feet in length and when twisted together make a natural breakwater and harbor large ships in severe storms. There is a group of marine algae of extreme beauty known as the red sea-weeds, or "sea-mosses." They grow at a considerable depth and are torn up and brought to shore in heavy storms or may be obtained by dredging.

Ascending in the scale the *Lichens* next invite a passing notice. If we accept the view now generally held by those most familiar with the subject, a lichen is a composite structure made up of a fungus and an alga. The green portion is like the fresh-water alga, before mentioned, while the colorless portion has all the characteristics of a parasitic fungus. They aid in reducing the rock to soil and prepare the way for higher plants. A few are used for food, as the Iceland moss; and some important coloring substances are obtained from lichens.

A long step upward brings us to the *Mosses*. These plants have a distinction of stem and leaf, but the root system is still imperfect and consists of brown hairs. None of the vessels, so common among flowering plants, are to be met with here, but the forerunners of higher

structural elements are present. The spores are produced in capsules which rise on long slender stalks, and may be found at almost any time of year. At the extremity of a leafy branch small Indian club shaped bodies are produced, as shown at *a*, figure 5, and in them a vast number of small bodies resembling the structure at *b* developed. These



answer to pollen grains of flowering plants and find their way to the flask-shaped bodies on the tip of another stem, as shown at *c*, and cause them to become fertile. After

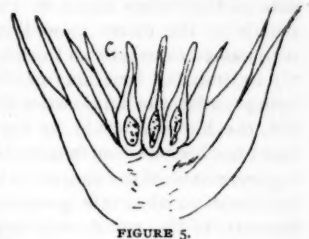


FIGURE 5.

this, by a process of elongation and cell multiplication the stalk first and then the capsules are developed and in the latter a number of small brown spores. Thus in the mosses there are organs which are functionally the same as the anther and pistil, and spores take the place of seeds.

Next above the mosses in the abbreviated series here outlined are the *Ferns*, and for our purpose they stand at the head of the cryptogams. The structure of root, stem, and leaf (frond) is of a high order, and in the tropics some species attain to both a great age and size. Those of the temperate regions are herbaceous, and many of them perish each year down to the perennial roots. The spores are borne in spots or lines on the fronds and in cases, or sacs, one of which is shown at *a*, figure 6. At *b* the spore case is shown ruptured by the straightening of the elastic back *c*, and breaking of the thin wall opposite to it. The spores germinate in moist places and first produce a small thin structure of a kidney shape and not larger than the nail of the little finger. On this scale the organs of reproduction are developed and as these much resemble those of the mosses, further consideration of them here may be omitted. The development of the fertilized cell is quite different. In the moss we saw that it grew into the stalk and spore capsule simply, but in the ferns it becomes the whole fern plant, and the spores are produced in spots, patches, or lines upon the fronds or those specialized for the purpose.

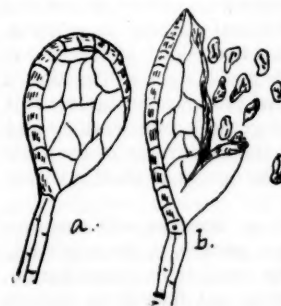


FIGURE 6.

In closing this short series of papers upon plant life the writer realizes that he has made but a very fragmentary presentation of a vast subject. He has endeavored to arrange the parts so that the thread of continuity could be traced throughout them all. It is hoped that some reader may have been encouraged to look further along the line which has been so briefly and incompletely drawn; that some may have an increased desire to read the great book of nature always unclasped to all who wish to turn the pages in search for truth which is none other than that of the Universal Father.

(The end.)

STATE INTERFERENCE.

BY EDMUND J. JAMES, Ph. D.

Few questions of political science have been more discussed than that referring to the proper functions of the state. It has become of special importance of late years because the great battle which has been fought for ages as to whether government shall be administered in the interest of the governor or the governed has now been won at least in civilized countries, and it is only a question of time, when it shall be fully recognized in all political communities. As long as the government was managed in the interests of the rulers alone, or indeed in the interests of the people as the rulers viewed it, it was natural that those who looked especially at the interests of the governed should try to limit the functions of the state as much as possible, being under the impression that the less the government did, the happier would be the people. Now that government has become even in monarchical countries like England a government of the people by the people and for the people, the question what this government can do to promote the interests of the community acquires a new and immensely greater significance.

There are in this case as in most other disputed questions of politics and economics two extreme parties, and as usual the truth lies between them. They may be called respectively the *laissez-faireists* and the socialists. The former are in favor of limiting the functions of the government, as they express it, to the narrowest possible bounds. The latter argue for the utmost extension of government activity. Both are essentially uncritical. Very little reflection will suffice to impress any one with the feeling that these theories are equally untenable. An analysis of the subject and a glance at its history will convert this general impression into a firm conviction.

Those who favor the limitation of government functions to the minimum, have adopted with keen pleasure the term "State or Government Interference" to describe any and all sorts of government activity which affects or controls the actions or interests of individual citizens or subjects. The word "Interference" has a bad odor. It is synonymous in some of its uses with meddling *i. e.* illegitimate interference. It raises a sort of presumption against this kind of activity. A number of general considerations and arguments are then advanced which partake of the same character as the statement of the question itself involved in the term "Interference."

A very superficial examination, however, will convince one that this is a begging of the question at the very start, which only serves to confuse the mind in its investigation. The problem must be stated fairly and fully if we hope to arrive at a sound conclusion. The unconscious transfer to all forms of government action of the undoubtedly sound objections to illegitimate government activity, which is accomplished by the application of the term State Interference to all forms of government action alike, is not only illogical, but it is fraught with the most serious and pernicious practical results, since it confuses the public mind in considering whether in any given case it is desirable for the state to undertake a certain function or not. When it is argued, for example, against a prohibitory liquor law that it is not the business of the state to look after the morals of its citizens because government functions should

be limited to the lowest possible minimum, it is evident there is in this plea a confusion of ideas which has arisen largely from an incomplete analysis of the nature of government functions and an incomplete knowledge of their history.

The term State Interference covers a multitude of very different things. We apply it equally to that action of government which, exerted through its police officers, interferes with the liberty of my neighbor to steal my property, and to that action which interferes with my freedom to worship God according to the dictates of my own conscience. It characterizes the act which punishes a man for attacking another without provocation and that which transports innocent persons to the mines of Siberia for being suspected of entertaining ideas favorable to liberty. There is a law of our society compelling every citizen to clothe himself with becoming modesty, and there are laws in some countries prescribing the exact style of dress even as to material and cut.

In a word it is by State Interference that a society is helped out of barbarism into civilization, and by State Interference that it may be forced back again from civilization into barbarism.

It is plain enough from the preceding examples that State Interference considered in itself is neither good nor bad but it may be used for good or bad purposes. It is equally plain that without State Interference no progress would be possible. To make this point clear it will be necessary to define more exactly what we mean by State Interference. Whenever human beings live together and partake of common social institutions it is evident that every individual can not have his own way. For if we allowed each individual to do as he pleased, we should find that it would please some to live off the labor of others who were too weak or too stupid to defend themselves, which would of course be a practical limitation of the wills of those so exploited. In order to attain any progress, then, there must be some means of subjecting the wills of individuals to the common will, of enforcing the common good against the selfishness or shortsightedness of individual members of the society. Now this regulative authority, this co-ordinating power is State Power *par excellence*, and any exercise of it is State Interference. It is evident no progress would be possible unless there were some such power and unless it were at times exerted.

Some writers on political science have been foolish enough to say that government is an evil and springs from the wickedness of men. On the contrary, government is the only means that men have of bringing themselves as a race into harmony with the eternal principles of the universe; and it is in proportion that we as individuals and as nations and as a race do this that we prosper and are happy. If all men were as good as the best specimens of the human kind who have ever lived, there would still be need of government, since these men unless they were omniscient *i. e.* unless they were gods and not men, would inevitably differ as to the wisdom and expediency of certain measures or certain acts; and in order to secure a lasting basis for society it would be necessary to arrive at some sort of common decision and enforce it against the wills of those who did

not regard it to be expedient. Moreover, if men are going to live together, there are many things which need to be definitely settled, though it matters little how, and which can be permanently settled only by some common authority which has the power to enforce its decisions against recalcitrant members. Take, for example, such a simple thing as to which side of the street a wagon shall turn when meeting another. It is a matter of utter indifference which way it turns. But it is necessary to have some rule on the subject and would be necessary if men were, morally and intellectually speaking, angels instead of mortals. In other words, so far from being a necessary evil, government or rather the capacity of government is one of the divinest gifts of God to man—among the chief means of bringing the individual and race nearer Him and of converting the kingdoms of the world into reflections of that divine government of the universe which doeth all things well and which is a necessary agency even in the hands of an Almighty Being in the work of evolving the happiness of His creatures.

It is plain from these and similar considerations which will occur to the reader, how exceedingly erroneous is that common rule mentioned above, which many writers on political science have laid down for our guidance, viz., that State Interference should be as little as possible; that the functions of government should be limited to the narrowest possible sphere. On the contrary, keeping in mind the difference between the two kinds of State Interference, it should be said that the sphere of that kind which promotes civilization, should be rapidly extended. Government should interfere in all instances where its interference will tell for better health, better education, better morals, greater comfort of the community, etc.

Now comes the difficult question, In what cases will government interference tell for all these things? And here we can lay down no fast and hard line. This will appear when one considers that the things which government can wisely do for the community varies with every change in the grade of civilization, the character of the government, the peculiarities of race, climate, and other circumstances.

It is a favorite claim of those theorists who favor limiting the functions of the state to the narrowest possible bounds that, after all, the state touches the citizen on comparatively few sides of his life and that the fields within which the government can work are few and unimportant. This view can be held only by one who has taken no pains to canvass the functions of modern governments. So long as we remain in civilized society there is scarcely a phase of our lives which the government does not reach and affect.

This becomes especially plain when we go into a foreign country. Why is it that when an American goes to Germany, or a German comes here, or perhaps better still when an American goes to China, or a Chinese comes to America, they all complain of government restrictions. It is simply because the particular directions in which government exerts its activity are slightly different in some respects in the two countries. We accustom ourselves to the restrictions in our own country and feel them no longer as restrictions. They are a part of our lives and if they were removed we should not notice them perhaps for some time; but when we go into a foreign country we strike a new set of restrictions and not being used to them they fix our attention much more than similar restrictions at home.

I have used the term restrictions in the above paragraphs because that is the common expression used in this connection. Now I wish to call attention to the fact that these so-called restrictions are really helps in the direction of a wider

freedom. When for the first time in a barbarous society a restriction is placed on the right of the strongest to take what he can from the weak, it is felt as a great restriction, so great that it can only be established by the most vigorous efforts. In course of time, however, after ages of conflict, this principle is accepted in certain spheres, so that, for example, in America to-day it is no longer felt as a restriction even by the physically strong that he is not allowed to knock down the first weak one he meets and take his purse. Those people who do feel it so, we call thieves and shut them up in the penitentiary and compel them to earn their bread in a more unpleasant manner.

It is however felt by many in our society to-day as a burdensome restriction that they are not allowed to set up where and when they will shops for the encouragement of intemperance, gambling, and other forms of vice, and elections are largely influenced by these people. The time will come when this restriction will no longer be felt to be burdensome by any influential group and when those restrained will belong by common consent to the criminal classes.

In a word, we make progress not by throwing off restrictions, for that would bring us soon to barbarism again, but by imposing new ones, by conformance to which we reach a higher social life. The fact that we change the form of our restrictions from age to age and country to country does not prove that the old restrictions did not in their own time perform good service any more than the fact that I have outgrown my last year's coat proves that it was of no use to me.

In order then to get an adequate notion of the many points at which the action of the state touches the life of the individual, let us glance at the relations of the government to some aspects of the personal life of the people. We shall pass over the great fields of national defense, of the economic, social, and judicial systems as being too large even to mention in this connection. As it is in our large cities that men are brought into the closest relations, so it is there that we can get the best notions of how intimately the government associates itself with some of the most important incidents of the life and activity of the citizen. It follows him from the cradle to the grave. It requires a registry of his birth, a notification of his most important diseases which might prove dangerous to others, and of his death; and even after he is dead it will not allow him to be buried without special permission, undertaking to say at the same time, where and how the burial grounds shall be situated. It determines the age at which he may marry and within certain limits whom he may marry; for the state fixes limits of relationship and oftentimes of race within which marriages may be contracted. It prescribes forms of marriage and regulates its privileges and obligations. It determines conditions on which divorce shall be granted and the number of wives a man may have at one time. It compels him to send his children to school and sets the bounds of his authority over them and over his animals. It establishes the rules according to which a man may receive support as a pauper as well as the rights and privileges of citizenship. It requires a man to give details of his property to the tax gatherer and facts as to his family to the census-taker. It compels him to support his wife, children, parents, brothers, and sisters.

For the purpose of securing health, it orders vaccination, enters the house and clears it of nuisances, orders a quarantine if necessary, appoints a physician to attend charity cases, builds hospitals and lazarettos, and orders the removal of certain cases to such centers. It prescribes the qualifications of physicians, pharmacists, and nurses, and

forbids all unlicensed persons from following that occupation. It establishes Boards of Health with extensive powers. It undertakes within certain limits to secure pure and unadulterated food, and thus to maintain the basis of a sound health.

The above are only a few of the cases of State Interference, but even from this partial summary it can be seen how far reaching and detailed the activity of the state has become. It is sufficient to show how false is the idea that state action affects us only occasionally and at few points. The fact is that nearly every circumstance which distinguishes the social and economic life of such a country as our own from that of the Hottentot, for example, finds its reflection in our system of law which is itself, of course, only a crystallization of the rules and regulations determining State Interference. And if we are not conscious of being thus held within a net-work of law which touches nearly every act of our lives, it is only because we have accustomed ourselves to walk along the paths which it prescribes. We have learned to know and obey the law and the law has made us free.

John Stuart Mill¹ in his great work on "Political Economy," in discussing the functions of government in general, raises the question whether it is possible to draw a distinct line between legitimate and illegitimate cases of government interference. He answers it in the affirmative, but the argument which he offers to support his position is not so successful as to encourage one to accept his view of the subject. It will be seen from the foregoing discussion that such a distinction is in the view of the writer impossible; for the simple fact that what may be legitimate government interference in one country, or at one time, or in one form of society, or in one stage of civilization, may be entirely illegitimate in another country, at another time, or in another form of society. Government interference is legitimate wherever it promises to produce more good than harm for the society concerned. Its legitimacy therefore varies with time, place, and circumstance. It is hardly possible, as Mill himself admits, to find any ground of justification common to all the admitted cases of legitimate government interference except of general expediency.

We have room to touch upon only one more point, and that is whether the functions of government are likely to increase or not. It is maintained by those who look upon government action with great suspicion, that as men improve, as civilization progresses, the need of government which is *per se* a necessary evil will gradually become less and less pressing and we may thus see a steady decrease in government functions. It may be maintained, on the other hand, that as men grow wiser and better and government is gradually

improved, the number of things which government can wisely do will steadily increase; for one of the most common objections which we meet to any proposal to increase government activity, now is, that government is so incomplete that it is not safe to intrust it with more functions. Certainly the possibilities of co-operation will increase with every improvement in the character of men, and why not the possibilities of the very highest form of co-operation that of the whole community in and through and by the state?

May we not reasonably expect that the government will interfere to an increasing extent with the right of a man to carry on trades which can only flourish by pandering to the worst tastes of his fellow-man, which can only repay him for his expenditure of labor and capital, in just the proportion in which he succeeds in debasing his fellow-man to the level of beasts; with the right of the employer to manage his business in such a way as to endanger the lives of his employees; with the right of the railroad to exploit the public which may be placed by circumstances at its mercy; with the right of the director to defraud his fellow-stockholders out of their rights in the property and management of the railroad; with the right of the speculator to make corners in the necessities of life and thus use his advantage to tax his fellow citizens and fill his own pockets; with the monopolists who form great trusts for the purpose of driving out competition and fixing prices according to their own good pleasure; with the system of politics under which the lowest form of institution known to civilized society—the corner saloon—controls the government of a great people?

Still further, may we not hope to see the government to an ever increasing extent co-operating with private enterprise in extending to an ever widening circle of society the benefits of our modern civilization? Will it not assist to the extent of its power in bettering the conditions under which the great mass of the people have to earn their living; in securing for them in the larger cities safer and healthier homes; in shortening the hours of labor; in offering opportunities in a system of postal saving banks or some similar institution for the safe investment of their small savings; in bringing home to them the very best facilities for such education as will best prepare them for the battle of life; in securing easy, rapid, and cheap means of communication from one part of the country to another; and in the countless other ways which are opening up every day to modern governments?

Surely the functions of government are bound to increase, if progress is to continue; and it should be our effort to make the government more perfect that it may be able to meet these new responsibilities which are falling upon it.

End of Required Reading for June.

MY ITALY.

Past the Alpine summits of great pain
Leth thine Italy.

—Rose Terry Cooke.

BY ETTA R. McCAUGHEY.

There is a Presence that can lend
A joy—a soothing sense of rest
To weary days—a joy so blest
That heights or depths of weary pain
We almost count with sense of gain.
I know my Italy is there, and God
With loving tenderness has trod
The path before. I do not dread
The Alpine summits overhead.

JUNE IN AN OLD ORCHARD.

BY OLIVE THORNE MILLER.

The veranda where I spent many hours every day during a certain month of June, looks out over a pleasant old orchard, with woods at its foot, and a background of mountains. It is a beautiful nook, and well-beloved of birds. Robins and orioles woo one out of bed at dawn, whip-poor-wills sing one to sleep at night, and every hour of the day between, come birds of many kinds. Some are too shy or too restless to encourage acquaintance, but others not only allow the study of their ways, but bring their little ones up to be looked at during the last days of the month.

First to greet me as I step out of the door, feeling unusually virtuous at my unwontedly early rising, is the robin, whose flirting tail and loud, mocking "te-he!" jeers at me for thinking I am early when he has been rollicking through the trees for hours. The robin is a bird of decided opinions which he is constantly expressing in most significant ways and tones, yet how few people notice and understand him! How few indeed that are not deaf and blind to bird life!

One of the robin's peculiarities is a dislike of change. Before you have been in his neighborhood a week, he knows your habits to a nicety, and he resents it if you do not closely adhere to them. He invariably complains when the grass is cut on his lawn, and I have seen one mourn for hours over a newly mown meadow. He will follow and hang around you an hour at a time, when he finds that you have strayed out of your usual beat, walked a half-mile away, for example. If you are accustomed to sit on the piazza, he will pay no attention to you so long as you occupy your usual corner, and go in at the proper time; but change your seat, or even stay out very late, and you shall see—if you only notice him, how he observes, and disapproves, and remonstrates with you about it. The more intimately I know the robin, the greater grows my respect for his intelligence.

The jolliest pair of housekeepers in the orchard are cat-birds. Their home is in a clump of elder bushes beside the road, but they enter it from the back, using the lower beam of the picket-fence for a door-step. From morning to night these two sportive comrades frolic about the place, no doubt tucking away many a savory morsel in the course of it, though their life seems to be all fun and song, and they show no interest in their dinner. I never saw them with food, they never dig that I have observed, yet they must eat, for they are sleek and happy themselves, and cat-bird babies grow up among the elders.

The cat-birds are the most friendly of our callers, and may often be seen around the kitchen door. Perhaps the crumbs to be found there are attractive to creatures so busy as they. The cat-bird owns the tangle of elders under whose fragrant blossoms his nest is hidden. The fence which he honors by using as a door-step, and also the nearest tree he considers private property, and he never allows any one, however inoffensive, to alight within ten feet of his door. His use of the fence is so charming we can not dispute his claim; sometimes he takes a quick run the whole length on the tips of the pickets, and poses a moment for a song, full of surprises and most captivating in its want of method and arrangement; often he stands several minutes flirting himself all over in the mere joy of living, spreading his tail like a fan, and opening and closing his wings rapidly;

again he answers in friendly way a low human whistle, with a few notes "like dripping water falling slow," pausing with intelligent eyes fixed upon one, to see if he has more to say. Whatever he does he is graceful, elegant in manner, and entirely bewitching. We can not grudge him possession of the tree and the fence as well as the elder bushes.

Best loved of all the visitors in our orchard, are the summer yellow birds, or American goldfinches. Beautiful in coloring, dainty in ways, and exquisitely sweet of voice, these delicate creatures flit about all the long day. They call at the elm tree, and pick the caterpillars out of their snug leaf-tents, they "swing on the purple thistle," they drop to a grass stem so lightly that it hardly bends while they gather the seeds, they pull and jerk at the red clover blossom with comical violence. Whenever and wherever they are seen it is in happy humor, and always "overflowing with music tender." When eating is over they fly up together, playing in the air, never six inches apart, and then away they go, bounding through the air like joyous children, with their gleeful song "te-o-tum! te-o-tum!" the embodiment of buoyant spirits! And at length they perch far away at the edge of the woods where they glow against the dark mountain like sparks from the sun.

Not even steady pouring rain can dampen the ardor of the goldfinches. Often have I watched one on the top twig of a dead apple branch, sitting very erect to shed the drops, his black wings hanging like sticks by his side, his feathers close down, swelling his slender little person, and pouring out a light-hearted carol, turning this way and that, shaking the drops from head or tail, his piquant black face now turned toward me, now away, and the water running off his body while he sings that "behind the cloud is the sun still shining."

To lie flat upon the grass and look at the peculiar flight of these little beauties, is a great pleasure. The movement, as every observer knows, is a series of bounds through the air. With the joyful cry "te-o-tum!" the tiny bird makes several strokes with his wings which carry him up and on for some feet, then holding his wings close to his body so that he looks like a straight line against the sky, he goes on for several more, descending; then come fresh strokes, another call, and an upward start again, and so they pass on out of sight.

The yellow-bird is a spirited little fellow, too; on one occasion I saw a pair of them making war upon a larger bird, I think a robin. What was his crime did not appear, but he stood on the lower branch of a tall maple tree, and the two in turn dashed down over him, nearly if not quite touching him, and returning again and again without pausing, until after many unsuccessful snaps at his little assailants the larger bird retreated to the ground, where they did not follow him.

Another time I saw a curious performance among the summer yellow-birds. A small flock of six or eight, nearly all of whom were males, were frolicking about an apple-tree, calling, singing, and hopping from twig to twig in their blithesome way. Suddenly silence fell upon the group, one flew out from the tree, singing at the top of his voice, and after soaring, in a leisurely and very unusual way, around in a circle of perhaps ten feet in diameter, returned to

his twig and was silent while another bird made a similar exhibition of his power of flight and song. When three or four had thus displayed themselves, and been watched and listened to by their comrades on the tree, there arose a great outcry and all flew away singing as loud as they could. It was just before their mating time, and was perhaps a friendly rivalry and trial of powers before setting out on the serious business of the summer. Whether any of the modest little dames were there to see, I could not discover.

Now come the swallows with busy chatter as they sweep by, sometimes with low sweet twitters to each other as they fly in pairs, again loud, squeaky notes when in groups; even alone the swallow has his quiet soliloquy. Queer fellows they are, wonderful on wing, wheeling, diving, turning summersaults, making acute angles as they pursue their prey, showing now a shining blue-black back, now a rich red or yellowish breast which the sun turns to gold as it flashes by. On the wing seems to be the normal state of a swallow; at rest he is a different personage, hard to recognize as the same.

One may watch these birds a long time and never see one alight, unless he chances to find a wet place in the road where the soil suits their purposes, then in the nest-building season they may be seen gathering material for work, in their strange un-birdlike way, never hopping like others, but jerking themselves about on their nearly useless feet, never still for an instant. I once watched a nest in an old barn, lying as comfortably as possible on the fresh sweet hay to be inconspicuous. When the owners of the small homestead swept in through the window they went at once to the precious corner where their hopes were centered, and in a moment one flew down to the great beam, about six feet from me. After a little pluming and a few calls, he uttered the drollest little song I ever heard. It was like "tè-dél, lè-dél; tè-dél, lè-dél; tè" delivered with the airs of a professional, and ended by opening the mouth very wide like a young bird, thus showing its satiny white lining. It was an exceedingly funny exhibition and abruptly cut short by the singer's discovery that he had an audience of one. He flew furiously at me. I remained perfectly silent and motionless while he hovered before me like a humming bird, looking sharply to satisfy himself whether the intruder were dangerous. He evidently decided in the negative, for he soon returned to the beam; his mate came down, and they proceeded to dress their exquisitely lustrous plumage, chatting together every moment. The toilet finished, the singer showed an inclination to be tender; he sidled up toward his spouse with sweetest whispers, upon which she became coquettish, and when he presumed too far, received him with wide open mouth and a harsh word or two.

After this display both birds peeped over the edge of the beam at me, as if not altogether relishing the notion of a spectator however inoffensive. I had thus the best possible chance to examine their curiously large and disproportioned heads. The charming little domestic scene was rudely interrupted by the intrusion of a strange swallow. Quick as thought the lover turned warrior, flung himself madly upon the enemy, and my little drama was at an end.

The talk of swallows about the nest, in the silence of a deserted barn, is strangely like a conversation, with almost

human tones and inflections. Even the nestlings burst into cries and calls as the mother approaches, and after she is gone they gradually cease; one after another dropping off, till the last sleepy little word is said. I have seen one come through the window, alight on a beam, and utter a loud, clear call in two syllables, with an interrogative inflection like "ho-kay?" and after pausing as if for reply, add a clear, sharp whistle of a distinctly different character, and then pass to the nest.

While I have been watching and studying these visitors to the old orchard, many other birds have come and gone; the purple finch with charming song that just as it seems to be ended, drops a note or two more, as though his little rosy body were so full of music that it fairly bubbled over; the quaintly dressed nut-hatch, falling silently as a snowflake on the trunk of the elm, hopping with quick nervous jerks, toes spread wide, and body held well away from the trunk, while taking his peculiar spiral course up the branches; the indigo bird with sharp "chic"; the king-bird patient and silent at his post; the flashing oriole; the gentle bluebird; and, in fact, to put it into figures, nearly fifty varieties of our feathered fellow-creatures. Throughout the whole day, from the peak of the barn has sounded a plaintive call, of which Lowell says:

"It seems pain-prompted to repeat
The story of some ancient ill;
But Phœbe! Phœbe! sadly sweet
Is all it says and then is still."

But this bird, "the loneliest of its kind," has plainly not set his whole heart on the absent Phœbe, for now and then he makes a wild dash into the air, turns a summersault or two, sweeps up an unwary insect, and drops back to his perch, wipes his bill, and resumes his calls.

One evening, after sundown, I saw the Phœbe bird rise suddenly from his place, fly up and around, higher and higher, apparently in a sort of ecstasy, uttering sweet calls very different from his usual tones, and at last, when very high, turn sharply, almost fall to the ground, and in a moment begin again his appeal to Phœbe. Perhaps he actually saw the long-wished-for damsel this time.

As the hours pass, and shadows steal over the scene, first obscuring the orchard, then slowly creeping up the trees of the woods below, till at last daylight takes leave of us from the tops of the purple and gold mountains across the lake, while we sit silent and entranced on the veranda to watch the night falling, evening sounds come on, the wood-thrush from his far-off tree sends us an incomparable good-night; the cat-bird utters his last serenade in quaint snatches of erratic melody from the elder bushes; the Bohemian robin, keeper of late hours, winding his tardy way homeward, stops on the stone wall, on the apple-tree, on the fence, to drop a note or two, utter a mocking laugh, or a loud "peep! tut! tut!" then passes on to cheer the weary wife patiently sitting, with a little talk, the latest news from the woods, and the promise of to-morrow. But at last every voice is hushed and the whip-poor-will

"Makes the night,
An enchantment and delight,
Opening his entrancing tale
Where the evening robins fail."

THADDEUS STEVENS.

BY JAMES PARTON.

A tree grows from its roots, and a man does also. When I say that this Pennsylvanian, Thaddeus Stevens, was born and passed the first twenty-three years of his life in one of the northern counties of Vermont, I give to readers who know Pennsylvania and know Vermont a key to the understanding of his character and public life. The northern half of Vermont presents one of the best exemplifications so far realized of the American idea of life and welfare.

All readers know that it is a beautiful land of mountain, valley, and lake. It is inhabited by a race who have had the vigor and the ingenuity to make the utmost of a somewhat meager opportunity. The surface of arable land is not large, and we may almost say of some portions of it that grass is the farmers only sure crop. But who ever did so much with grass before? From that grass they have developed the Morgan horse, the St. Albans butter-market (the largest in the world), an important woolen interest, superior cattle, and even a trade in baled hay.

Besides grass they have water-power, and we see deep down in those secluded valleys numberless factories, large and small. How familiar in every part of the United States is the Fairbanks scale! There is a town near where Thaddeus Stevens was born, which employs itself almost exclusively in making those scales, and the business grew to vast proportions at a time when materials had to be wagoned from Boston one hundred fifty miles away, and when the heavy product had to be carried forty miles to the nearest port on Lake Champlain. Such victorious industry is not possible except to extraordinary men.

It was in Danville, a village of Caledonia County, Vermont, that Thaddeus Stevens was born as long ago as 1792. Of his father nothing is remembered there except that he was a poor man, that he enlisted in the United States army during the War of 1812, and perished in the service. Of his mother we know more, because he testified in many ways to her worth and ability. He solemnly declared, in his last will, that whatever good fortune he had had in his earthly career, he owed to *her*, and he made a bequest of a thousand dollars to the Baptist church of his native village, because it was to the Baptist church that his mother belonged. He also left a sum of money the income of which was to be expended forever in keeping her grave in good order, and in planting "roses and other cheerful flowers at each of the four corners of said grave every spring." As long as she lived he was in the habit of paying her a visit every summer, and he not only assigned her an ample revenue for her own needs, but placed within her power the means of gratifying her benevolence, her ruling passion and her only luxury.

We can infer much from such facts as these. Her neighbors also testify that, although Thaddeus Stevens was twenty years of age when his father shouldered the musket and went to the war, it was his mother who chiefly bore the responsibility of rearing the family of four boys. Thaddeus was lame and weakly in his early years, but from childhood he had set his heart upon a collegiate education, which was already possible to the poorest boy in Vermont if he had the requisite force and capacity. Every child lived within reach of a common school. In Peacham, the town next to his, there was an endowed grammar school, and at Burlington, a

few miles distant, a college. Here was his chance, and with the aid of his mother he availed himself of it, working his way by teaching and other toils, first, through the academy, which he ever held in grateful remembrance; next to Burlington College; and when the war had closed that institution, he finished his course at Dartmouth, a short distance over the border in New Hampshire.

What an impression all this made upon his mind, we know both from his private and his public conduct. He sent many a gift of books to the library of Peacham Academy, and when he removed to Pennsylvania he never rested until the children of his adopted state enjoyed the advantages which had lifted *him* from ignorance and obscurity, and enabled him to enter the professions of his choice.

The details of his early life are not known to us; but there is a fact mentioned by one of his oldest friends and comrades, Judge Kelley of Pennsylvania, which explains much of his subsequent career, particularly his conduct during the late War. While he was growing up there was still much of that enthusiasm for liberty and equal rights which had characterized the revolutionary period, say from 1774 to the fall of the Bastille in 1789. Jefferson came to the presidency in 1801, when Stevens was nine years of age, and remained in office till he was nearly eighteen; and it is evident that both his mother and himself were in quick sympathy with the man who had freed the Baptists of Virginia from the bondage of a state church. It is plain that he shared in what we may call the republican enthusiasm of that time. He exulted in the purchase of Louisiana, because it widened the area of freedom.

As a boy he was a dreamer and a sentimentalist. He had formed a conception of a republic, every worthy citizen of which should be educated to the utmost capacity of his mind, and pass his life amid circumstances in harmony with culture and taste. "He believed," said Judge Kelley, "that the inspiring truths expressed in the Declaration of Independence and embodied in our State and Federal Constitution would regenerate all the governments on the continent." The disruption of the Union would have dispelled his dream. He would have no longer had faith in the final deliverance of workingmen throughout the world from ignorance, and a squalid, cheerless, hopeless life.

I do not know how much of Latin he learned at Burlington and Dartmouth, nor how much Greek, nor how far he got in mathematics; but this I know: the young American who clearly holds such a conviction as that, and shapes his public conduct in accordance with it, has received a liberal education.

The peace of 1815 found him studying law in Peacham, earning his subsistence by teaching school, a young man of twenty-three, full of health and vigor, though still a little lame. This joyous peace which woke the suspended intellectual life of the people, and reopened schools and colleges, brought to Thaddeus Stevens an invitation to take charge of an academy at York in Pennsylvania. He accepted the invitation. Pennsylvania was already enjoying the stable wealth which disinclines men to movement and progress, and that part of Pennsylvania had been prospering for four generations.

The York Academy enjoyed his services for a single year.

In August, 1816, he was admitted to the bar, and hung out his sign in Gettysburg, then a secluded village in Adams County, a few miles from the Maryland border. Indeed, it was in Maryland that he passed his legal examination, and it was there that his eyes first rested upon a slave—an experience never to be forgotten by a humane and generous spirit. As long as he drew the breath of life he had the feeling about it so happily expressed by Abraham Lincoln when he said, "If slavery is not wrong, nothing is wrong."

His success at the bar was prompt and decided. For about sixteen years he gave his chief attention to legal business, and acquired high repute in that part of the state. His addresses to the jury were brief, forcible, and convincing, relieved by that talent for satire and that force of denunciation which he afterward exhibited in Congress. He never spoke beyond an hour in court, and his memory was such that he was never obliged to take notes, either of the testimony or of the legal points made by his opponents. He came to court well prepared upon the law and evidence, and carried on the case without waste of time. To the court he was always courteous and deferential, nor was he wanting in respectful consideration for his antagonists. But he had a cutting wit and a singular power of exhibiting the ridiculous side of an argument. "He was a lucky lawyer," said one of his friends, "who went through an argument with Thaddeus Stevens without being laughed at for something."

Mr. Dickey, who studied law in his office and succeeded him in the House of Representatives, bears similar testimony, and adds that he was as considerate and forbearing to the young and diffident practitioner as he was formidable and aggressive to his equals. "He was always ready," says Mr. Dickey, "to give advice and assistance to the young and inexperienced members of the profession, and his large library was ever open for their use. He had many young men read law with him, though he did not care to have students. There were, however, two recommendations which never failed to procure an entrance into his office: ambition to learn and inability to pay for the privilege."

These sixteen years of successful practice at the bar, uninterrupted by political contests, made him a capitalist, and it had been well, perhaps, if he had kept aloof from business of another kind. But he was a person who seemed to require a great deal of money. He gave abundantly and constantly to those who needed assistance. He was a man of public spirit, and he had, moreover, some expensive tastes. He was fond of hunting. He kept horses and hounds. He formed an extensive library, and he had not that salutary restraint upon free expenditure which is furnished by domestic life. Accordingly, we soon find him part owner of extensive iron works, which might have prospered if he could have given the business the requisite attention.

But in 1832, while he was in full tide of activity, culminated the anti-Masonic excitement, growing out of the supposed murder of the young printer Morgan, who had betrayed the secrets of the order, and published a little book giving its constitution and its modes of procedure. Stevens threw himself into this movement with surprising ardor, and contributed essentially to the election of an anti-Masonic governor of Pennsylvania in 1835. The new party had already elected Thaddeus Stevens to the legislature, and being now appointed canal commissioner by the governor, he became all at once, though but for a short time, the commanding person in the politics of Pennsylvania.

It is probable, as the conservative politicians of Pennsylvania allege, that he carried his opposition to the order of Free Masons to an extreme that savored of the fanatical. I

see no evidence of this; but he was certainly not a man to wage war gently. Let us rather note the admirable use he made of his brief ascendancy in Pennsylvania politics. It was he more than any other man, who gave to Pennsylvania her free school system. He began his advocacy of free schools soon after he had taken his seat in the legislature of the state, and he never relaxed his exertions until the work was substantially done.

It surprises us now, when we all accept the free school system as a matter of course, about which there can be no more difference of opinion than about the correctness of the multiplication table, to read of the opposition which the German farmers of Pennsylvania made to the movement fifty-five years ago. The ground of their opposition was the great expense involved, but the cry was, "Let every man take care of his own family, and rear his children in the way that seems to him best." His own constituents held a meeting and instructed him to oppose the measure. He openly refused to comply, and he not only carried his bill, but he brought over a majority of his constituents to his side. They returned him to the legislature by an increased majority.

Living as he did within ten miles of the line which divided the free from the slave states, it was impossible for him, constituted as he was, to be indifferent to slavery or tolerant of it. Slavery presented itself to him in the form of runaway slaves, perhaps sore and bleeding, pursued by a master, and these slaves imploring the great advocate to speak for them in court. But he did not wait to be asked. If a slave was arrested within his knowledge, it was his invariable rule to come forward and volunteer his defense; and it is a tradition to this day in Gettysburg that he seldom failed to secure the release of the fugitive. There is a story current there of his starting for Baltimore with three hundred dollars in his pocket for the purchase of books, and on his way through Maryland being besought by a despairing woman to prevent the sale of her husband, who was in truth the son of her master: "Are you not ashamed," asked Stevens, "to sell your own flesh and blood?" The master replied, "I must have money, and John is cheap at three hundred dollars." He bought John, gave him free papers, and came home to Gettysburg without his new books.

He had thus more than a mere sentimental disapproval of slavery. Even at this early stage of his career, he had reached the conviction that the only possible terms upon which white men and black men could live happily together were equality of rights and powers. Therefore, as a member of the convention elected to amend the constitution of Pennsylvania, he opposed the insertion of the word "white" before freemen in the suffrage clause, which thus excluded from the suffrage every colored man in the state. When his utmost exertion had failed to secure the erasure of this word, he lost all interest in the proceedings of the convention, and finally refused to sign the new constitution.

The anti-Masonic party had not within itself the stamina to endure. It passed out of existence. Thaddeus Stevens went into retirement to find himself a bankrupt through the mismanagement of his partner in the iron works. At the age of fifty years, he was obliged to begin life anew with an indebtedness hanging over him which is said to have amounted to two hundred thousand dollars. It now became his first object to discharge these debts, and for this purpose he moved to Lancaster, a rich and important city, and there resumed with increased energy and wonderful success the practice of the law. His debts rapidly melted away, and before many years passed he was a free man, and a Whig member of Congress from his new district.

But the old party names had already lost most of their sig-

nificance. His real party was the growing band, in and out of Congress, who had made up their minds to yield nothing more to the aggressive slave power.

He was not a conspicuous member until the breaking out of the War renewed his vigor and gave him strength beyond his years. When the first gun was fired upon Sumter, he had just passed his sixty-ninth birthday. He seemed on the instant to become young again. He was never absent from his seat, not even during those frequent night sessions, when the dawn of day found Congress still in session. He was not merely present, but awake, alert, ready at any moment to launch the piercing epigram, and rouse the younger members from their sleep upon the benches. He was the first public man to openly recommend that the War should begin by proclaiming liberty to every slave, and continue by putting a musket in the hands of every black man who was able and willing to wield it. He would have called a million men into the field, and it was long before he could forgive President Lincoln for not adopting these bold measures.

He held the system of slavery in the most passionate abhorrence, and it was this which finally gave him his unequalled power in the House. It was not a time for sentiment and philosophy. The business in hand was to fight and conquer a power which menaced, not merely the American Union, but the last hope of freedom to the human race. All the measures which he originated and supported during the War were in harmony with these convictions, and he was unquestionably, from 1863 to the end of his life, the most influential person in the Congress of the United States.

The victory was won. His friends tell us that he was incapable of a vindictive act against a conquered enemy. He was certainly unconscious of a motive tainted with vindictiveness. But he was a human being, and he had become a Pennsylvanian. The great battle of the War was fought at his old home, Gettysburg, and he shared fully in the losses caused by the presence of the enemy in that part of the state. It is possible that these circumstances may have had some influence upon his mind during the period of reconstruction. If he had been master of the situation, he would have broken up the large plantations of the South, and assigned to every colored family the "forty acres and a mule" of which we used to hear so much. He would also have invited the Union soldiers, who wished to remove to a Southern clime, to accept farms from the confiscated lands of the men against whom they had fought.

Happily, wiser and gentler counsels prevailed. The

lands were not confiscated; but he was able to carry one measure which threatened for a time to make the South uninhabitable to the white race by making their lands of no value. I mean the admission to suffrage of the mass of the colored men of the South.

"We have turned," said he, "or are about to turn loose, four million slaves, without a hut to shelter them, or a cent in their pockets. The diabolical laws of slavery have prevented them from acquiring an education, understanding the commonest laws of contract, or of managing the ordinary business of life. This Congress is bound to look after them until they can take care of themselves. If we do not hedge them around with protecting laws, if we leave them to the legislation of their old masters, we had better have left them in bondage. Their condition will be worse than that of our prisoners at Andersonville."

Actuated by this feeling and compelled, as he thought, by the necessities of the case, he put into the hand of every black man the ballot. Time may vindicate this measure, but time has not vindicated it yet. Possibly posterity will place its finger upon this last act of Thaddeus Stevens' life as the wisest of his achievements.

Thaddeus Stevens died at the city of Washington, August 11, 1868, aged seventy-six years. In one of his later speeches he had said, "I will be satisfied if my epitaph shall be written thus: Here lies one who never rose to any eminence, and who only courted the low ambition to have it said that he had striven to ameliorate the condition of the poor, the lowly, the downtrodden of every race, and language and color."

He afterward wrote a better epitaph, which is now engraved upon his tomb in Lancaster. His body reposes in a private cemetery there belonging to one of his friends, and in this epitaph he gives the reason for his choice of a last resting place.

"I repose in this quiet and secluded spot, not from any natural preference for solitude, but finding other cemeteries limited by charter rules as to race, I have chosen it that I might be enabled to illustrate in my death the principles which I have advocated through a long life—the equality of man before his Creator."

Such was Thaddeus Stevens, the Vermont-Pennsylvanian, a strong and generous American citizen, not free from human errors both of conduct and opinion, but a worthy heir of the brave and benign spirits who signed, supported, and carried on to further development the Declaration of Independence.

THE BURGOMASTER'S OFFER.

BY ELIZABETH P. ALLAN.

Where the old Rhine steps out to sea,
With lazy, lagging feet,
On many an isle, with bridge between,
Fair Leyden has her seat.

To-day her happy people dwell
In quiet homes apart;
Wealth, ease, and sweet prosperity
Now fill each street and mart.

But Leyden once from isle to isle
Was filled with want and woe;
While Spaniards thirsted for her blood,
Three hundred years ago.

With frowning forts, with armies vast,
They compassed every side;
And by starvation's slow despair,
They sought to break her pride.

Long days and weeks and months went by,
And still the city stood;
All stores of bread and meat were gone,
What should they do for food?

"Submit, and save yourselves from death,"
Cry foes from fort and field.
"We all can die," they make reply,
"We know not how to yield."

"Beggars, ye feed on cats and dogs;
Yield to our grace or die."

"'Tis true," the answer back is flung,
"And while ye hear the cry

"Of living thing within our walls,
Think not to make us quail;
On fare like this we are your peers,
And when these dainties fail,

"We'll gnaw our left hands to the bone,
While still we keep the right,
That for our wives, our homes, our God,
We yet may stand and fight.

"Then, if no succor comes to us,
We'll send one prayer on high,
And fire the town, and perish all.
Go! this is our reply."

Once only Leyden heard a breath
That whispered of defeat;
Once, when a crowd of starving men
Gathered upon her street.

Their lips were parched, their voices weak,
They trembled where they stood;
"For God's sake let the Spaniard come,"
They cried, "and bring us food."

For Spanish grace. God's blessed grace
Their courage high did win.
He sent His winds and waves to bring
Prince William's bread ships in!

Then stepped the Burgomaster forth,
Of noble mein and proud;
All gaunt and wan from hunger fierce
He faced the muttering crowd.

"I've sworn a solemn oath," said he,
"That while I hold the key
Of Leyden town, no dog of Spain
Her inner wall shall see.

"Before I break this oath," said he,
"Ye'll tear me limb from limb;
Man can but die, and die he must;
What matters it to him

"How death may come, so honor's kept?
Poor friends no food have I,
But if my death can serve you aught,
Right gladly will I die.

"Here, take my body, tear it up,
Devour me piece by piece;
Perchance t'will ease your deadly pangs,
Till God shall send release."

They listened to the burgher's words,
And turned and wept; their need
Grew yet more sore, but nevermore
Was any heard to plead

THE INTERNATIONAL COUNCIL OF WOMEN.

BY FRANK G. CARPENTER.

"It was a greater success than we dared to hope."

These were the words of Miss Susan B. Anthony as she chatted with the writer about the International Council of Women which was held at Washington during the month of March.

"Five years ago," she went on, "myself and Elizabeth Cady Stanton were in England, and we proposed then the idea of an International Council, but it was considered impracticable, and we decided to hold one in America. It has been a success financially and materially. Our expenses were about ten thousand dollars, and our receipts were eleven thousand five hundred. After we have printed the proceedings of the Convention we shall come out about even, and this notwithstanding we have paid about two thousand dollars for the expenses of our delegates while in Washington, and thirty-five hundred dollars for the publication of *The Woman's Tribune*.

"So much for the finances. Materially we have succeeded even better. We have had representatives from every part of the world, and every class of women workers has been represented. Woman's work and Woman's Rights have been pushed many steps to the front, and the seeds have been sown which will grow into great trees. We have brought about an organization of the women of the country, and the people have come to appreciate somewhat the great force possessed by the sex. I think the International Council of Women has come to stay, and that from now on the women of the world will begin an organized movement

for the bettering of their conditions. In looking up the different organizations of women that each might be represented in this Council, I was surprised to find that no organization of women exists which has an aim bad or immoral in its tendencies, or which tends solely to the personal aggrandizement of its members. In other words, the selfish, immoral women of the world are not organized, and such bodies of women as have been brought together are only those whose aim is to do good in one way or another. No such council as this has ever been held before, and the conception of such a council would have been impossible fifty years ago."

Miss Anthony is right. The late Women's Convention is looked upon by many leading thinkers as one of the most important events in the civilization of the present generation. Here at the capital of the nation, women from nearly every state of the Union, representing every profession and branch of industry, representing all of the *isms* of the United States, representing the brains and force of aggressive American womanhood, were gathered. With them were delegates from Canada, England, France, Germany, Denmark, Finland, Norway, and Scotland, and a high-caste Hindoo woman sat side by side with a princess of one of our Indian tribes.

These women rented the biggest theater in Washington, and for a full week filled it to overflowing with the best audiences the United States ever knows. The most noted of society ladies and the greatest of American statesmen

attended the meetings, and they went not to one, but to all. A daily paper, containing more reading matter than any metropolitan daily in the United States, was published by women, and through women stenographers and correspondents, furnished to the breakfast tables of the delegates the entire proceedings of the evening before. The speeches of the Convention were such that they commanded columns daily in the leading newspapers of the country, and the interest over the country was so great that the readers in the different cities required from one thousand to three thousand words of telegraph matter regarding it every day. It was indeed a wonderful Convention, and wonderful were the women who composed it.

Susan B. Anthony managed the Convention. Sitting in the center of the front of the stage, with the intellectual faces of her co-workers around and behind her, she limited each speaker to a certain amount of time, and made a better presiding officer than any Congressman I have ever seen in the Speaker's chair of the House of Representatives. Miss Anthony looks no older to-day than she did ten years ago, her sixty-seven years sit lightly on her thin, spare shoulders. She is straight, strong-featured, dark, and intellectual. Mild blue eyes look out through a pair of gold-bowed spectacles, and her iron-gray hair is combed smoothly down upon a high, thin brow. She has a sweet smile, and is a good talker. When talking of women's rights and women's wrongs, her face shines, and her voice trembles at times with indignation. She says she expects yet to see the day when women shall have their rights at the ballot-box. Miss Anthony hopes good will come to women through the present unsettled condition of political parties, and that they will get the right to vote because certain of the parties will not be able to get along without them. Referring to her own conversion to Woman Suffrage she said it was brought about by a speech of Lucy Stone's, heard when she was a school-teacher. Lucy Stone had said that all that was left of a married woman to be marked upon her gravestone was that she was the relict of somebody who owned her. "I then," said Miss Anthony, "made up my mind that no man should make a relict of me." She has carried out her resolution, and at sixty-seven is still Miss Anthony, and her tombstone will be labeled, "Susan B. Anthony, spinster." In spite of this fact, however, Miss Anthony is a force in American life. She is known to the great men of the country, and commands respect and attention wherever she goes.

Elizabeth Cady Stanton is living now in England, whence she came to attend this Convention. She is a plump-faced, fine-looking old lady, with hair of the most beautiful silver-whiteness, curled in rolls along the side of a high, broad forehead, a good complexion, blue eyes, and though more than seventy years old, a face free from wrinkles. Mrs. Stanton is a more fluent talker than Miss Anthony. She comes from one of the oldest families in the country, and her father was an able New York lawyer. She married at twenty, and has had five sons and two daughters. The first women's convention ever held, was called by her forty years ago, and she has lectured upon women more or less ever since. She is a very womanly woman, and full of enthusiasm. Mrs. Stanton believes that there is such a thing as sex in brains, and she told me for THE CHAUTAUQUAN that she thought the great problems of the world and the increasing problems of advancing civilization would never be solved satisfactorily until woman's brain was called to the aid of man's. "The one," she said, "is the complement of the other, and the two are incomplete when separated from each other. The woman trains and makes the man, and

when women deal with broad subjects and with great problems, the minds of their sons will be broadened and strengthened at birth and through their training."

But Women's Rights was not the main object of this great Council, and the Women Suffragists held only a small part in it. Lucy Stone, Harriet R. Shattuck, and numerous others of the suffrage women of the country were present and spoke, but quite as interesting were the addresses from women who have never identified themselves with the desire to vote. Julia Ward Howe, the author of "The Battle Hymn of the Republic," was present, representing The Association for the Advancement of Women, and Frances Willard, the great temperance advocate, was one of the most-listened-to and enthusiastic of the workers. Frances Willard is a straight, motherly woman of between forty and fifty years of age. She has a very kind face and talks easily. She can hold an audience as well, perhaps, as any orator in the country.

Then, there was the Pundita Ramabai Sarasvati, who looked much like a little brown-skinned boy, and who was dressed in the costume of her country. She is a woman of fine education, and comes of one of the high-caste Hindoo families of Calcutta, is well-educated, and talks English fluently; she is not only a good talker but a writer as well. The Pundita became a widow at eighteen, was converted to Christianity, and has devoted her life to the elevation of the women of India. She is endeavoring to raise seventy thousand dollars in America to establish a school in India for the education of Hindoo women. The priests in India tell the women that their only chance of getting to heaven is through their husbands, and if they do what their lords and masters say, there is no necessity of their having an education. "Some of the Hindoos," says the Pundita, "say that education produces immortality. They liken education to nectar, and they say if women have education they will control the country and kill the men. They believe, in common with most people, that woman was created from the rib of Adam, and just as the rib is crooked, so woman is crooked, and if they try to make her straight she never will be straight, and since the object of education is to try to make people straight, it is of no use to give it to woman."

Though the Hindoo women have made no advance in education as yet, they are on the verge of a change. A high school has been opened in Calcutta for women, and there is a movement toward the starting of a woman's medical college in Madras.

Hard workers from the various professions were in the Convention. The Society of the Sorosis was represented by Mrs. Croly, the "Jennie June" of the newspapers. Mrs. Croly is a *petite*, bright-faced woman, full of energy, who has made as great a success of journalistic work, perhaps, as any other woman of the country, being the pioneer in woman's journalism. It is a full generation ago since she first came to New York to look for work. She sold her first letters to the *Herald* and the *Tribune*, and then she obtained a position to edit the column of women's topics in the *New York Times*. She has done all kinds of newspaper work, and lately has purchased, I am told, *Godey's Lady's Book*. Now, there are women writers all over the country. Marion McBride, the Secretary of the Women's International Press Association, says there are two hundred women journalists in the various associations outside of the one with which she is connected, and that the International Press Association has four hundred members scattered over the United States, Mexico, and Europe. Mrs. Laura C. Holloway, another woman journalist of prominence, was

also present at the Convention. She has for years received a large salary as editor of the *Brooklyn Eagle*, and she has written a number of books. Her story of "The Ladies of The White House" has been sold in every county of the United States. She is one of the women journalists who have made a great deal of money. Among the women editors was Mrs. Clara B. Colby, the editor of the *Woman's Tribune* which reported the Council. She proved a good newspaper editor.

Woman's work and woman's wages were thoroughly discussed by the Council. It was shown that in Massachusetts alone, women were engaged in two hundred eighty-four different kinds of employment. Nineteen hundred thirty-five inventions it was stated had been patented by women. An address was given by a woman representative of the Knights of Labor, Mrs. Leonora M. Barry, a tall, dark lady of about thirty-five, of Irish descent, and a very good talker. She is the organizer of the Women Knights of Labor, and the local assembly to which she belongs contains nine hundred members. She spoke with her watch in her hand, appealing to the women of the Council to support the organization to which she belonged. She said she had been a factory girl; this statement brought out a reminiscence from Susan B. Anthony, who told how she had worked as a girl for two weeks in a factory for three dollars a week.

Mary A. Livermore talked of women physicians and women lawyers, and upheld her reputation as one of the famous orator women of the world. Straight and impressive, her strong face shone as, in a clear, full voice, she told the story of her experiences. She denounced the laws which make women dependent to-day, and described the War and the work of the sanitary commission, referring to Clara Barton, the Florence Nightingale of America.

The women lawyers of the country were represented by Mrs. Ada M. Bittenbender, of Nebraska, who, Frances Willard says, is one of the fine lawyers of the West. Mrs. Bittenbender is a college graduate, has edited a paper, taught school, and married a lawyer. She studied law under her husband, and was admitted to practice in 1882, the first woman admitted to the bar in Nebraska. She and her husband practice in partnership, under the firm name of H. C. and Ada M. Bittenbender. Mrs. Bittenbender has been admitted to all the courts of Nebraska, and expects to be admitted to the United States Supreme Court.

Henry Ward Beecher's sister, Isabella Beecher Hooker, made the speech of a lawyer in the argument in behalf of Women's Rights under the Constitution. She is a portly, gray-haired, fine-looking old lady, with a good voice and an analytical mind. She looks somewhat like Henry Ward Beecher, and is possessed of the Beecher brains. Though sixty-six years old, she is very active both physically and mentally, and is an enthusiastic woman suffragist.

The foreign delegates were, as a rule, women of force. The Baroness Alexandra Gripenberg edits a magazine in Finland and is one of the leading Women's Rights women of that country. She has made a great reputation for herself there as an author. Mrs. Ashton Dilke made a strong plea for the advancement of women from the English standpoint, and Mrs. Alice Scatcherd, of Leeds, England, sup-

ported her. Mrs. Chant discussed the social purity of England, and spoke of the *Pall Mall Gazette* scandal and of the elevation of the class of women referred to in it. The French delegate, a fine-looking, gray-haired old lady, Madam Isabel Bogelot, told of her work among the prisoners of France.

One of the brightest of the young women was Miss Johns of Kansas. She is a straight, *petite*, bright-eyed woman of thirty, and one of the most active political workers in that state. She spoke without notes, making some very severe cuts at Senator Ingalls, and carrying the Council by storm. She told the story of how women had gained municipal suffrage in Kansas, stating that the Woman's Christian Temperance Union and the Women's Suffrage Association there work in harmony.

Among the workers of the Convention was a woman president of a street railroad; and there were women preachers, women physicians, and women editors, each of whom had a remarkable story to tell, and some new thought in regard to woman's advancement.

Among the preachers were the Rev. Annie H. Shaw, a vivacious, short, black-eyed little woman, and a good speaker; the Rev. Antoinette Brown Blackwell, who, after studying at Oberlin College, was made the minister of a Congregational church thirty-five years ago, and who is an author as well as a preacher; the Rev. Phebe A. Hanaford, who has written fourteen books, and who was the first woman that ever acted as chaplain to a legislative body; and a number of others, who preached during the sessions in the leading churches of Washington.

Then there was Lillie Devereux Blake, who so well answered the Rev. Morgan Dix, of New York, a year or so ago; Matilda Joslyn Gage, who has written a number of fine books, and who is one of the fine-looking women of the Convention; Mrs. Helen Gougar, of Indiana, who is known as one of the newspaper editors; Mrs. Zerelda G. Wallace, the mother of the ex-minister to Persia and the author of "Ben Hur"; and numerous others.

In my chat with Miss Anthony, I asked her as to the young women interested in woman's advancement who promise to be the leaders of the future. She said that there were many bright girls in the different organizations for the bettering of woman's condition, and that the two brightest she knew of were Miss Rachel G. Foster, of Philadelphia, and Mrs. May Wright Sewell, of Indianapolis. Miss Foster has been the executive and financial brains of the present Congress. She is tall, straight, blue-eyed, and handsome, a good talker and finely-educated. She speaks several languages fluently, has passed a part of the Harvard examinations for women, and has studied political economy at the university of Zurich in Switzerland. Miss Foster is a woman of means, and has given a great deal to the movements in which she is interested.

Mrs. May Wright Sewell has long been known among the Women Suffragists of the country. She is several years older than Miss Foster. She is well-educated and is full of energy and spirit. Mrs. Sewell, like Miss Foster, is an enthusiast in woman's work and woman's rights, and, if Miss Anthony's prophecy proves true, the cause of woman will have no reason to regret its leaders.

VILLAGE PARKS AND GARDENS.

BY ROGER RIORDEN.

II.

While some of the larger private places on the outskirts of a village may and should be so treated as to furnish good models for small public parks, enough has been said, it may be hoped, to show that American public spirit should be turned in the direction of providing such parks and parkways to connect them and render them accessible. To do this in the best manner, the persons interested should form themselves into a village Improvement Association, and obtain recognition from the authorities of the town or county, and, if possible, from the citizens at large. Authority to plant, fence in, and keep in order unused public lands, will be sufficient to begin with. Agitation may be begun later for the purchase by the village of good sites for parks, and of the land for the needed approaches. But these sites should be chosen from the first; and pressure may at once be brought to bear to get new streets so laid out in connection with them as to fall into a general plan. Very wide streets should be laid out in the boulevard fashion, with a good strip of grass, trees, and shrubbery, a flagged or graveled walk running through it in the middle of the way. All principal streets should have at least the sidewalks separated from the roadway by a strip of grass not less than five feet wide, affording room for a few flower beds and shrubs as well as the usual shade trees. There might be a railing at the edge of the road. By carrying out this plan the small squares and triangles at the intersections of streets may be made much more of than they commonly are. The walks would converge to the middle of such a plot, where might be a fountain, a statue, or flower bed, with seats around it, quite removed from the glare and dust of the highway. The roads leading into the village can be beautified as well as the village streets. Much may be done, in this direction, by persuading neighboring farmers to care for their roadside premises, and by checking the common tendency to clear every square yard of ground of its wild shrubbery, whether the latter is in the way or not. Foot-paths and short-cuts may be opened with the consent of the owners of the soil. The laws of most of the states authorize village authorities to do all such work, and protect the work when done.

But all this should be systematically carried out in accordance with a comprehensive and well-considered plan. The first thing to do should be to locate the future parks. Unless there are special circumstances which favor the choice of one large tract of land, it is best to have several small parks, making, if possible, a circle around the village. There should be no great difficulty in determining upon sites. It will be found that the best are already frequented for purposes of recreation, on Sundays and holidays, by the people. In one place there will be some rough meadow by a river; in another, a wooded glen running back into the cultivated upland; in general, some bit of wild land of no great use to its owner. It should not require much political engineering to get the village to buy these lands, not much persuasion to get their owners to sell them for the same uses to which they are now put without authority and without restriction.

The next step will be to devise a system of approaches, connecting these groves and meadows with one another and

with the public streets or highways. It is best to buy the fee-simple in these paths and lanes as soon as possible, so as to be free to make improvements; but, at first, a right of way will be all that will be needed, and in most cases, that need cost nothing. Use and custom often establish such a right, and the plea of public need may override private objections. To settle questions that may arise it will be well to have a lawyer on the committee in charge of this business.

The entire scheme being matured, the actual work of improvement will properly begin in the streets and squares of the village itself. In most American villages, tree planting has already been carried out to a creditable extent. The treatment of the larger open spaces, however, generally leaves much to be desired. These should, at all times, be the most elaborately treated points of the whole system. Formal flower beds of brilliant-hued bedding plants, such as pelargoniums, pyrethrums, lobelia, coleus, sedums are in order; and so are picturesque exotics, such as agaves, yuccas, pampas grass. Sites should be reserved for statues, fountains, kiosks, and summer-houses. If a good head of water is available, a fountain in the principal square need not cost much, and may be indulged in at once. The basin may be simply lined with cement and the margin surrounded with large stones among which may be planted a selection of rock and water plants, partial lists of which have already been given. A simple jet, rising from the surface of the water in the basin, is better than any figure. In Oriental countries, basins of fountains are often lined with colored tiles, imbedded in the cement, with remarkably fine effect.

When occasion arises to make a boulevard connecting the village with one of the outlying parks, the trees planted in the central strip should be of a different kind from the shade trees on each side of the way, and smaller, so that in a distant view the whole width of the boulevard will be seen at once. Both objects may be attained by planting the central space with the picturesque native pine or cedar, at considerable distance apart, filling up with rhododendrons, laurels, and budleia bushes, and, between or in front of these, tufts of pampas grass, variegated maize, and ribbon grass. Flower beds should be used within the built-up limits only, as they become tiresome if strung out along a mile or several miles of road. Here and there, opposite the center of a block, the grass plats should be interrupted so that the walk may widen out to the roadway on each side. These open spaces should be furnished with seats. Such a boulevard will be a model for the treatment of the other parkways and approaches, when the time comes to improve them; and for this purpose, a sufficient width should be secured when acquiring the right of way through foot path or farm road.

The parks themselves will need but little attention at first. Fences may have to be made at an early date, and a walk or two, and, perhaps, there may be some draining and building of culverts or of rustic bridges. The directions already given, as to small private parks, for clearing and planting, will apply a little later; but the principal work will always be the construction and maintenance of paths and roads. As the surface will be in all probability broken

into hills and hollows, these will naturally follow curved lines, because an easy grade is more to be desired on all accounts than a straight path. An ordinary earth and gravel path, properly made, ought to last many years; but it is desirable that all the principal parkways shall be made safe for carriages and horses as soon as may be. They will, therefore have to be macadamized or built on the Telford plan, which latter is distinguished mainly by having an under-bed of large stones set on edge across the road. This serves as a continuous drain for the water which may trickle through the layer of broken stones on top. In making the pathways this Telford plan may be followed wherever a small rill crosses them; but, over a gully of any size it will, of course, be necessary to build a culvert or a wooden bridge. The latter is preferable.

Wire fences should never be used. A fence should seem, as well as be, strong and serviceable; and it should be visible at some distance, though not obtrusively. A rail and post fence, of young timber, felled on the spot in thinning out, and used with the bark on, makes an unobjectionable fence.

When completed on this plan the park system of the village will show the greatest possible variety of features, well distributed and yet occupying little ground, and costing much less, first and last, than one ornamented park of large size. The artificial and highly ornamental effects, of buildings, fountains, exotic plants, and flowers, will be kept where they will be most appreciated, and where they will cost least for maintenance and supervision, in the small town squares. The boulevards, once made, will almost attend to themselves. The roadways must be kept in continual repair, it is true, that being the best and most economical way, as a few men constantly employed can keep a road in perfect condition at all times for less than a quarterly mending would come to. The shrubs, if planted in pits of prepared soil, are sure to thrive. The grasses and a few flowers may have to be seen to every year. One of the advantages of boulevard gardens which should not be overlooked, is the small area they occupy in proportion to their length. Seven miles of boulevards will require but about three hundred acres of ground. The outer parks, of from ten to forty acres each, will be left much in their natural state and should show every variety of scenery to be found in the neighborhood.

Other advantages of this system are the extension of building and the mingling of park scenery with rural which it insures. The lands under tillage or in pasture adjacent to the public grounds, will, so far as the pleasure of the eye is concerned, form part of the latter, and will be a new and abundant source of interest.

(The end.)

CANTON ON THE PEARL RIVER.

BY BISHOP H. W. WARREN, LL. D.
One of the Counselors of the C. L. S. C.

A Chinese proverb says of the deceitful, "Though conversing face to face, their hearts have a thousand hills between them." Among Chautauquans, though a thousand hills are between their faces, they are ever conversing heart to heart.

Shake out the strands and some of the threads of a few feet of rope, lay them down, and the untwisted strands, crooked, crossing, and intertwining among each other, make a fair map of the many channeled river Chu, or Pearl, on which Canton is situated. We came up one of the channels

A few examples may be given of cases in which it has been partly carried out. At Newport, one of the principal attractions of the place to all classes of visitors, as well as to the town folk, is the walk along the cliffs, the use of which is reserved to the public, though it passes through many elaborately ornamented private demesnes and passes between the houses and the sea. To people who are not cotagers the loss of this walk would be an irreparable injury, as, in summer, it is the pleasantest promenade imaginable. The contrast between the rocks and tumbling sea on the one hand and the smooth lawns dotted with flower beds and ornamental trees on the other, can hardly be enjoyed in such perfection elsewhere. Yet, it is said, that the town was at one time in imminent danger, through carelessness, of losing it. I am not aware whether Newport owns the tract of land called the Paradise, situated about a mile from the cliffs; but if not, it is a piece of negligence, scarcely more excusable than that which nearly resulted in a loss of the cliff walk. The Paradise is an almost perfect example of a natural park. Two great dykes of conglomerate rock run through it, ending abruptly within a hundred yards of the sea. Between them is a large pond and a wood of oaks and chestnuts. On either side are meadows and bowlder-strewn hillocks among which Lafarge has found the material for most of his idyllic landscapes.

The Highbridge grounds at New York furnish another example of a community waiting until the eleventh hour to secure the most beautiful natural scenery in its bounds. In a few years more the place would be utterly ruined; yet, now that the park commissioners have taken the matter in hand, selfish and short-sighted property owners oppose the formation of a park.

Concord, Mass., made a good beginning some time ago in buying a small tract not far from Walden pond. I may say, in conclusion, that here is a proper occasion for extending to a village, state or national aid to enable it to acquire grounds beyond its own needs, present or prospective. Now that the last of the generation that has made Concord famous has passed away, it may be allowable to point out that the fittest monument to Thoreau, Emerson, and Alcott would be the woods and the ponds of Walden preserved in their natural condition. Measures might easily be taken now, to this end, which a little later may become impracticable. The beauties of the site are in themselves enough to make the suggestion worth considering. It is perhaps the best bit of woodland easily accessible to Eastern city folk. Considering its associations people of all the United States, and even of foreign countries, should be more likely to be interested in it than in the obsidian rocks and geysers of the Yellowstone.

to Hong-Kong on the north side of the island Hiang-Kiang, "fragrant streams." The island, nine miles by eight, is very mountainous, Victoria Peak rising to 1,825 feet. It was ceded to England in January, 1841, and hence is a part of the British Empire in the midst of China, as Gibraltar is in Spain.

The city is a thoroughly English place. The architecture is imposing and solid. It is a little London planted in the distant East. An incline railway runs up the very steep hills, giving residents cool homes at the top.

One of the prettiest cemeteries in the world lies three miles out of town in the so-called "Happy Valley." Its superintendent, a full-blooded negro, is an elegant gentleman speaking half a dozen languages. A race course is immediately adjacent to the cemetery. Doubtless the valley derives its name more from the race track than from the place at which all races end.

On the post-office building is an inscription exceedingly appropriate, as nearly all inscriptions on English public buildings are, being mostly taken from the Bible. As one comes over the wide and desolate seas, and, in that strangest country under the sun, looks for letters from home and loving hearts, he reads on the building, "As cold waters to a thirsty soul, so is good news from a far country."

It is a matter of interest that the elegant hymn writer Sir John Bowering was governor here. One does not naturally seek in an Asian city and in a civil governor the authorship of such priceless hymns as, "God is love, His Mercy brightens," "In the Cross of Christ I glory," "How sweetly flowed the Gospel Sound," "Watchman tell us of the Night," and "Happy the Righteous."

Hong-Kong has about 140,000 people, five-sixths of whom are Chinese. They have brought from India some exceedingly tall Sikhs for policemen. They wear lofty red turbans, and make a figure among the short people of southern China well calculated to strike terror into the hearts of the disobedient.

An incident occurred during our coming down the coast that few travelers ever enjoy. The steamer was not due at Hong-Kong till an hour after the steamer for Canton should leave, and as there was no steamer Saturday night or Sunday, and we must sail homeward on Tuesday, we could not see Canton at all, unless we could gain an hour and a half of time to make the connection.

Such were the persuasions of the party, and such the kindly acquiescence of the captain, that twenty hours before reaching the port he told the engineer to give her plenty of coal and speed. The result was that we arrived two hours before the Canton steamer left, and hence had two and a half days in that city.

All rivers are beautiful and significant. They represent so much country, power, and life. They are all born of the ocean, journey in the upper airs to the mountains, ready to slide down hill again into the sea. They are ready to fertilize a continent, carry to the sea all burdens man puts on their backs, or by the help of the wind or steam to carry from the sea to the mountains. They are ready to cleanse all the cities of filth, and cleanse themselves afterward. They offer as much food to man as the same area of land. I do not wonder that the Eternal City has a river of Life.

After a few hours sail up the peaceful river, we came to the famous Bogue forts; the main defenses of Canton. These massive stone structures have been captured three times, and the Chinese have come to believe in the superiority of the foreign devils behind the floating walls.

The thickly crowded populations of China make all waters contribute to their sustenance as well as the land. No aqueous product, either animal or vegetable, nor the doubtful border land between, is declined by the hungry man. The ways of securing these denizens of the watery world are legion. The Chinaman understands all about the artificial hatching of fish and fowl. He practiced it centuries before the western nations dreamed of it. Indeed when one sees in the province of Shan-Si artesian wells deeper than we have ever bored for oil, and at Fungtu-Hien in the province of Sze-Chuen, gas wells used to evaporate salt water, and a C-june

hundred other things practised by them long before we knew how, we may well sit at their feet as learners.

The Chinaman feels that the watery worlds are all his own, and when land gets scarce and corner lots high, he moves out upon the broad acres of water. Approaching Canton, the river seems covered with boats, but the steamer's prow turns them aside, and a path opens for the ship. There are eighty-four thousand of these boats belonging to Canton. Many of them are house boats, built for dwellings rather than transportation. In them children are born, live, marry, and die, scarcely being on land two hours at a time. One often sees little toddling children tied with so short a rope that they can not get overboard, or larger ones tied with a longer rope, so that when they fall overboard they can be hauled in hand over hand. Many of these boats, like houses, are inhabited and handled by women only; or when the man needs to be gone for a day or a month the women keep the house boat. Naturally there are feuds between water men and land men. In some cities the water people are not allowed ashore. About half the boats are as permanently moored as a house. All are under care of the ever present and efficient police, who assign each boat its regular place. The water streets and houses are by far the cleanliest parts of the city.

As the steamer moors at the wharf, you begin to look about. Canton is not the name of the city at all. It is called Kwangchou-Fu, the "Broad City." It has about the same latitude as Havana, and is ninety miles from Hong-Kong. Like all great cities of China, it is walled. The exterior walls are six miles in length, and a partition divides it into two parts. There are four inside and twelve outside gates, with such names as "The Great Peace," "Eternal Rest," "The Five Genii Gate," etc. No other people live in such an all-pervading atmosphere of poetry in daily life.

We engaged a guide who came on board by throwing up a hook from his boat, catching it in our railing and coming up fifteen feet hand over hand while we were at full speed. He called sedan chairs and we ran along the streets not ten feet wide, between houses two or three stories high, in the midst of uncounted thousands of men. One learns a disturbing fear or great trust of his fellows in such surroundings. The great multitudes, your utter ignorance of the language, except the words "foreign devils," constantly applied to yourself, and the tangle of crooked lanes might well affright one who had not the trust.

We went to the temple of the five hundred genii. There were that number of carved images nearly the life size of men, representing the gods of all nations. Most of them were Chinese Buddhas, with noble heads and calm, benevolent aspect. I was anxious to see their embodied conception of America's god. He was pointed out. He was horribly like some men I have seen. He was a sailor, in sitting posture, his right heel drawn up and resting on the chair against his thigh. He had a low retreating forehead, a shock of black hair almost down to his shaggy eyebrows, and a wild tangle of beard. He was an ideal of cruelty and lust. I would about as soon meet a tiger in his native jungle. He could not well represent more characteristics that are heartily despised by the Chinese.

Before each of these images is set a jar of sand, into which any one can set sticks of incense for worship. Pay your money and take your choice of a god. The temple administration is impartial, for as the evening darkness draws on, a servitor puts three lighted sticks of incense before each image, so that no Buddha can say to any other god, "I am worshiped and you are not."

Going about the city in the gathering gloaming of the

early evening, the whole air is heavy with perfume; for at every door, in a socket made for the purpose, burn three or six or nine sticks of incense, to propitiate the gods of darkness. No wonder Paul's heart was stirred within him when he saw a city wholly given to idolatry. Since worship is so earnest and sincere, it is a pity it is not directed to right and ennobling objects. In 1835 the prefect of Canton made a proclamation of reward to any one who could successfully pray for rain. A Buddhist priest immediately responded, put up an altar before the prefect's office, and for three days amid the jeers of a disappointed people, beat his drum and prayed for rain. He failing, a universal fast was proclaimed, the slaughter of all animals forbidden, and twenty thousand people headed by the prefect and his suite walked to the temple of Mercy to pray for rain. When it came, the people presented thank offerings, and ceremoniously burned off the tail of a live sow.

On another occasion the governor of Canton while visiting the temple said, "The god supposes I am lying when I beseech his aid, for how can he know, seated in his cool niche in his temple, that the ground is hot and the sky parched." Whereupon his attendants put a rope around the neck of his godship, and hauled him out into the blistering sun. Copious showers followed—after a while. It is the duty of Chinese officials to secure genial seasons by good conduct. Is not as much as that promised in the Old Testament to good rulers?

Let us go to the Kung yen *i. e.* Examination Halls. There is an enclosure of sixteen acres, not for a campus but for cells. There are 8,653 (over 15,000 at Peking), five feet nine inches deep and three feet eight inches wide. All the furniture is a single plank on which the students write by day and sleep by night. About 12,000 students and examiners meet here biennially.

The candidate has been carefully searched as to pockets, shoes, and padded garments, lest he take in some aids for his examination. He is then sealed up in his cell, the subject on which he is to write given out, and a whole day allotted to the preparation of his essay. An evening signal gun announces that the time for the work is over, when the competitors hand in their essays. If one fails once, he can try as often as he pleases, and it has happened that father, son, and grandson, appear at the same time to compete for the same prize.

The confinement day after day in storm and heat so tells upon the strength of the students, that they some times die at their work.

Would some of the subjects for essays interest us? In 1828, four thousand eight hundred candidates wrote on this quotation from Tsang tsz: "To possess ability and yet ask of those who do not; to know much and yet inquire of those who know little; to possess and yet appear not to possess; to be full and yet appear empty." One essay had to be written in verse, on "The sound of the oar, and the green of the hills and the water." The essays must contain at least one hundred characters, be written plainly and elegantly, and be handed in without names.

The number of competitors is reduced every day, like Gideon's army, so that before the final trial the numbers are very much less than at the beginning. The fortunate winners are greatly honored. A degree that is no empty honor, is conferred upon them, signifying "fit for office," and they are immediately taken into the government service.

Of course one looks for the reality and substance of the picture in his early geography, of a Chinaman carrying about cats and dogs, "rats and mice, and such small deer,"

for sale to eat. He can not find it. But just north of the Shameen, or foreign settlement, he may find the cat and dog market, and at a half a dozen places may find cat and dog meat restaurants as one can find horse meat restaurants in Paris. The canines and felines that are fattened for the human stomach are daintily fed on rice, and that would certainly seem to give sweeter and more cleanly meat than the omnivorous pig and the filth devouring hen. Black animals are said to have a shade more delicate meat. Old women eat rats for restoring their hair. I am sure if it could be shown they were a specific, the rats of America would soon find themselves a most popular food. It is a truth that Dr. Kane attributed the preservation of his life, in the terrors of an arctic winter, to his eating rats.

Canton has been the difficult field of much missionary work. The inhabitants are not of the noblest and ablest stock, they have long mingled with the foreign devils and have learned to despise and fear them; and, were intelligence of the treatment that the Chinaman receives in America to have common currency, we should be justly expelled.

Some believe that the uplift of nations can be accomplished by showing the arts of civilization and the profits of commerce, better than by the single-handed missionary. On the contrary, the touch of commerce and civilization brings degradation to a heathen nation. Sailors are not usually considerate, continent, and helpful to heathen, and they carry virulent diseases; and their employers send opium to stupefy, rum to inflame, and gunpowder to settle disputes. Civilization without religion is death to heathen nations. Nothing is carried there but for the personal gain of the traffickers, and their total depravity is often shown by their ostracism and hate of any man who wants to carry any thing better. The Chinaman has seen foreign steamers on his rivers and magnificent houses on the land for centuries, and not been so much uplifted thereby as by the work of a single lady missionary of the cross. When they go into the hospitals where the blind receive their sight, the lame walk, the diseased are cured; into the schools where the light of knowledge streams into the open eyes and mind; into the churches where the soul is made happy by the converting power of God, then they believe that those races which commerce and civilization and war indicated to be devils, have really angels of mercy and agents of a lofty and spiritual help.

Of all the marvel of this genuine wonderland, there are none more admirable than the past history and present prophecy of its missionary work. And when the names of the men who successfully assaulted the Bogue and Taku forts, who captured Amoy, Fouchou, Shanghai, and Peking, are remembered only by special students of the art of war, the names of Robert Morrison, Milne, Bishop Wiley, etc., will be remembered by an ever increasing number in China, the civilized world, and heaven.

Note a single fact: in the hospital at Canton, under the care first of Dr. Parker and next of Dr. Kerr, seven hundred fifty thousand patients were entered on the books in forty years. The outlay has been about one hundred twenty-five thousand dollars. Commerce makes these patients largely. Christianity cures them when possible.

The real history of the world is that part of it which pertains to the establishment of the kingdom that is to finally prevail. That kingdom is that of the Son of God. The heathen shall be given to Him for an inheritance, and the uttermost part of the earth for a possession.

Chang lu Seng, now vice-minister to Japan, published in a Chinese newspaper the following: "Commencing with the last ten years of the Ming dynasty, we opened the sea-

ports of Kwang Tung to foreign trade, doing a profitable business in teas and silks, receiving in return woolen and cotton fabrics, as well as clocks, watches, mirrors, and other luxuries. But opium came in also and its poisonous streams have penetrated to the core of the Flowery Land. The advantages derived from commerce are not sufficient to atone for the evils it occasioned. But the benefits we derive from the teaching of the missionaries are more than we can enumerate." He then gives a catalogue of all scientific work published in China for two hundred years, and says that all these are the work of the missionaries. He goes on, "China is much given to idolatry, which is to us a source of foolish and wasteful practices. Now Christianity teaches

men to renounce idol worship, in conformity to the maxim of Confucius, that he who sins against heaven may pray in vain to any other. Should we attend to these instructions our women would cease to frequent the temple, and we should waste no money on idolatrous processions; monasteries would be turned into private residences, and their yellow capped inmates would not fleece the people by their deceptions. Their services and charms would be laughed at and this would be a great gain."

Neither do these benefits flow to the heathen only. All mercy is twice blessed. The American Board has published an Ely 8vo volume on "Contributions of Foreign Missions to Science and Human Well-Being."

THE ORIGIN AND SIGNIFICANCE OF OUR NAMES.*

BY PROF. NATHANIEL H. EGLESTON.

"What's in a name? that which we call a rose, by any other name would smell as sweet," said Juliet. And yet she had just said, "O, be some other name"; thus testifying that she felt there was not a little in it; and there is every thing almost in an appellation. How poorly the world would get on without such equipment, both for persons and things, we may see at a glance if we call to mind the confusion which arises when we have forgotten the name of some one of whom we wish to speak.

The first noticeable fact in the life of Adam, as given in the Bible history, was his bestowing names upon all living creatures. And this act is perpetuated by all of us; for no sooner is a child able to articulate sounds than it begins to give names to the objects around it. So also one of the first things we do with a child is to give it a name. This process is sometimes attended with much that is ludicrous, when, for instance, some little innocent Jenkins or Jones, seems to be handicapped for life with some such historic cognomen as Julius Caesar or George Washington.

Sine nomine homo non est is an old Roman maxim, and the Romans of old laid much stress upon the choice of names. Cicero reckons such ones as "Victor," "Fortunatus," "Felix," etc., as *bona nomina*. The bestowal of names was among the Romans marked by a peculiar festival, which they called *Nominalia*, "the naming festival." So, too, among the Greeks, Pythagoras taught that the character and success of persons in after life depended very much upon the names given in childhood.

At first, people had only single names; in Bible history we are all familiar with such names as Adam, Eve, Noah; the same usage prevailed among Greeks, Romans, Chaldeans, and Egyptians. These had some definite meaning: Eve signifies "life-giving," Moses, "drawn forth," Isaac, "laughter," Jacob, "the supplanter," etc.

These single names were sufficient until by natural increase people became aggregated in communities, and then several persons would be found bearing the same name. Hence arose the need of some additional means of designation. And in this way the name of the father or mother came to be added. Thus, in Bible history, we read of Joshua the son of Nun, to distinguish him from all other Joshuas; of Simon Bar Jonas (son of Jonas) to distinguish him from all other Simons. The old Greeks adopted the same plan, and our early English ancestors had resort to the same ex-

pedient. One John would be known as the son of Thomas, another, as the son of James; or in other words a Thomas' John and James' John. And this gives the clue to many of our present surnames or family names. For there is but a step from John, Thomas' son, to John Tomson, and from John, the son of James, or John, James' son, to John Jameson. So William the son of Jack came to be known as William Jackson and John the son of Richard (or Dick), as John Dickson or Dixon. In the case of the name of William an English writer has framed a list of thirty surnames derived therefrom. The prefix Fitz (*filius*—a son) is similarly used, as James Fitz William, or James the son of William. The Russians affix *witz*, and the Polanders *sky*, to signify the same thing. The Welsh prefix *ap*. It is said that a Welshman who evidently was not willing to be surpassed in length of pedigree, when making out his genealogical tree, wrote near the middle of his long array of 'aps'—"about this time Adam was born." Some times the *a* in *ap* is dropped, and thus *ap* Richard becomes Prichard, *ap* Howell, Powell, *ap* Rice, Price, and so on. The Irish and Highland Scotch similarly employ the prefix *mac* to indicate sonship, and the Irish also use *o* to signify a grandson.

These patronymics, however, were not hereditary, and it is thus easily seen how in the course of years that the few thus formed from the father's name would fail to adequately discriminate persons of the same community. Indeed until the thirteenth century, surnames did not become generally hereditary, and to establish them all kinds of methods were employed. The place of residence afforded a surname. Thus William from Scotland, became William of Scot, or William Scott; and Henry from France easily became Henry French. Hugh the German would be known as Hugh German or Gorman. People coming to England from the East were commonly called Easterlings, and in this way the name Sterling was formed. Connected with this word is an interesting piece of history. In an age when towns as well as states coined money, and even earls and barons had their private mints, there could be very little guarantee of the quality of the money circulated, and so the coin brought in by the Germans was known as Easterling or Sterling money, which was a synonym for its purity. Finally the term was used to denote a man of pure character.

Not only countries but counties and towns were a fruitful source of surnames. John from Cornwall became John Cornwall or Cornish. Richard who lived near a piece of woodland was spoken of as Richard at or near the wood, originating the surname Atwood, or John living near a hill became John Hill.

* Report of a lecture delivered in the National Museum, Washington, D. C., on Saturday, March 17, by Professor Nathaniel H. Egleston, of the Department of Agriculture.

So with Underhill, Atwell, etc. John living near a clump of oaks was John at ten oaks, abbreviated into Noakes, or William who had pitched his tent or cabin near a notable ash tree was known as William at the ash or William alten ash, which easily drifted into Nash. So, too, Thomas who lived near a small stream (or in Anglo-Saxon a *beck*) was Thomas at the becket, and thus was named the martyr Thomas à Becket. The most common terminations of English surnames taken from places are *ford*, *ham*, *lea*, and *ton*. *Ford* is from the Saxon *faran*, to go, signifying the place where a stream could be crossed.

In the name of Shakspeare's birthplace we have a memento of three different eras of English history, viz., the periods of the occupancy by the old Britons, the Romans, and the Saxons. *Strat* is an abbreviation of *strata* (street), the name by which the great Roman roads were known. *Ford* tells us that one of these roads crossed a stream, and *Avon* is the name which the old Britons or Celts gave to the stream.

The word *lea*, *legh*, or *leigh* signifying a partially wooded field, served as the ending for many surnames, such as Horsley, Cowley, Ashley, Oakley, Lindley, and Berkley, or Birchley. *Hay* or *haw* means a hedge, and this has given us Hayes, Haynes, Haley, Haywood, Hawes, Haworth, Hawthorn, Haughton, or Houghton.

Occupations, too, have afforded an endless array of surnames. This method was used by the Romans in such names as Fabricius (smith), Pictor (painter), Agricola (farmer). In England a skillful hunter would adopt that as his surname, and equally so with the carpenter, joiner, sawyer, baker, or butcher.

Ster is the Saxon ending of feminine nouns, and this has also been employed in surname-making in such names as Bakester (a female baker) or Baxter, and Webster (a female weaver). The brewer's art was also in the hands of women as witnessed in the name Brewster.

These names underwent many changes as they passed from person to person; thus Smith became Smythe or Smithers. This word comes from the Anglo-Saxon *smitan*, to smite, and was applicable to all who dealt blows in an honest and lawful craft, and hence were named such trades as goldsmith, locksmith, and silversmith. Surnames were also derived from religious offices which men held, such as Priest, Abbot, Prior, Dean, Parson, Sexton, and Clark; and from civil offices, as King, Queen, Knight, Squire, Squires, or Squiers, Earl, Barron, Lord, Chamberlain, Constable, Marshall, Steward, and Stuart, Page, etc. Woodruff is the *reeve* or keeper, and Woodward, the guard of the wood or forest.

Personal traits and complexions, too, gave rise to surnames. From the former we have the names Stout, Strong, Long, Longman, Longfellow; and from the latter, Brown, Black, etc. Some mental and moral traits were also used to denote surnames. Richard the First of England was better known as Richard of the lion heart. The next step would be to derive from this quality the surname Lion.

Animals also contributed their quota of names. From the mammals we have Buck, Bullock, Lamb, Roe, and others;

from fishes we have Fish, Fisher, Bodfish, Bass, Pike, Roach, etc.; from birds we derive, Wren, Dove, Sparrow, Swan, Nightingale, Finch, Bulfinch, Jay, Hawkes, Crane, Drake, Dawes, Partridge, Woodcock, Henshaw, and many more. This last is properly *hernshaw*, another name for heron; and this brings to mind the old saying, "He doesn't know a hawk from a handsaw," wherein the last word is a corruption of *hernshaw*. By substituting this word, the drift of the proverb is apparent, intimating that one does not know the difference between the hawk or falcon and the heron or *hernshaw* which the hawk pursues. Again the vegetable kingdom has given such names as Rose, Heath, Beech, Pine, and others. Thus all nature has ministered to men's need of names.

No less interesting are the names or signs of old taverns and shops and the armorial bearings of feudal times. These signs consisted for the most part of pictures indicative of the trade. Thus the blacksmith would have the picture of an arm, the hand grasping an uplifted hammer; and from this his place of business would be known as the "Hammer and Arm." Macaulay speaks of the gay appearance of London in olden times on this account. All sorts of animals, lions, bears, stags, white horses, red horses, dragons, mermaids, and frightful monsters were depicted, all having one object in view, viz., to appeal to the eye of the passer-by and invite his custom. There are some remnants of this usage now. The pawn-broker displays three gilded balls, as his Lombard predecessor did when he first came to England. The barber's pole, with its red stripes representing blood, tells us of a time when the barber performed the work of surgeon and did the blood-letting and tooth-pulling in addition to his own peculiar work of hair-dressing.

As illustrating the ignorance of the times, the story is told of a certain shoe-maker who hearing or seeing the Latin expression *Mens conscia recti*, though knowing nothing of its meaning, thought it would be an additional attraction to his sign, and had it inscribed beneath his pictorial shoe. A rival son of Crispin, not to be outdone in business enterprise, at once offered an amendment, and placed upon his sign the words *Mens and Women's conscia recti*. These signs gave rise to personal names, thus John doing a smith's business at the "Arm and Hammer" might after a while become known as John Hammersmith.

It may at first seem incredible that surnames should have been applied in such casual ways, but when we remember that only a few centuries ago there were no family names, that people had only single names, which gave no hint of relationship or family descent, that these single names were few in number, less than four hundred in all among the English, while only twenty or thirty of these, for each sex, were in common use—half of all the names of men being made up of the seven appellations, John, Henry, William, James, George, Thomas, and Richard, so that several persons in even a small community would bear the same name—we can easily see that the necessity for a second, or surname, would speedily arise, and that the source of supply would be a matter of secondary importance.

THE PHILIPPINE ISLANDS.

BY C. De VARIGNY.

Translated for THE CHAUTAUQUAN, from the *Revue des Deux Mondes*.

The most northern group of the Indian Archipelago is that of the Philippine Islands. They are of the most fantastic and tortuous forms, are furrowed by straits, and stretch out in every direction their long, narrow peninsulas and capes. They form an archipelago of many and deep bays, which a succession of islands like the piers of a gigantic bridge bind to Borneo, and from which a chain of smaller islands reaches even to Formosa and the coasts of China. The sea surrounding them is of great depth, the sounding line sinking in many places a distance of three miles. The islands are of volcanic formation, many of them being simply bare rocks whose surface the action of the waves has polished.

They form one of the most volcanic countries of the world. Besides innumerable extinct craters, many others are in constant eruption. Manila, the capital, situated on the island of Luzon, has been frequently demolished by earthquakes, but always rising from its ruins. The average temperature varies from 27° to 37° . Thunder storms are frequent and disastrous; but much more to be dreaded are the cyclones which sweep over the country from the east, striking the archipelago sharply in their onward movement, rotating uniformly from right to left, and going to spend themselves in the China Sea or to break upon the Asiatic continent. Their average rate of travel is thirteen miles an hour; their diameter measures from forty to one hundred thirty miles. The enormous masses of water carried in clouds by these wind storms cause incalculable damage. The *vaguio* [the name given by the natives to this class of storms] which struck Hong Kong on September 23, 1874, engulfed in the great waves of its retreating waters several thousands of the inhabitants and foundered fourteen ships.

Owing to the remarkable configuration of the archipelago, open on the side of the China Sea and almost land locked toward the Pacific, the tides rise to excessive heights. The great swell of the ocean, which is engulfed in the narrow straits of San Bernardino and Butuan, is broken upon the innumerable capes, ascends into the great gulfs, passes into the streams and straits, is divided into secondary waves which are themselves broken by the relief of the coast, and causes in the ports a succession of variable tides. Sometimes two tides running in opposite directions hurl themselves against each other, and the noise caused by the shock of these waves may be heard for more than a mile. Ships caught in such dangers are rendered utterly helpless. This singular phenomenon makes navigation a perilous undertaking in these parts, where, even up to the present time, imperfect charts are added to the difficulties caused by the uncertain tides and the multiplicity of unknown dangers. Hydrographic surveys are still very incomplete, notably upon the eastern shores.

The Philippine Islands were discovered March 31, 1521, by Fernando Magalhaens, famous under the name of Magellan. A Portuguese by birth, a lieutenant under Albuquerque in the East Indies, a victim of the injustice of his chief, in 1517, he entered the service of Spain. Placed by Charles V. in command of an expedition to the Molucca, or Spice, Islands, he conceived the idea of reaching them by a new route, shorter and less dangerous, he thought, than that by the way of the Cape of Good Hope,

Magellan, like most of the New World explorers believed that there existed a connecting passage between the Atlantic and the Pacific Ocean, but with the prescience of genius he divined that it must lie at the south. He reasoned that America in all probability would tend no more than Africa to consolidate toward the south pole, and that between the continent and the pole must exist a passage—an open sea or a strait. Convinced himself, he persuaded others to his belief. With a fleet of five vessels, manned by two hundred thirty men, he set sail September 20, 1519. He passed along the coast of Africa until opposite Cape White, when he directed his course to the west, entering shortly the Sargasso Sea, which had struck with such terror the hardy companions of Columbus.

The ancients had known this strange sea whose surface, according to Humboldt, is five or six times larger than that of France. In the immense space which the Gulf Stream and the great equatorial current surround, over a reach of water which is apparently motionless, stretches the Sargasso, a virgin forest of the ocean, its plants devoid of roots, projecting to incredible distances their branches which in length surpass those of the greatest known trees. A thick and waving mass, it appears as an immense carpet floating upon the billows of the ocean, showing all the tints and shades of green. Upon this changeable surface, in the midst of an inextricable tangle of stems, leaves, and fibers, is displayed the red and yellow fruitage.

For a long time it was believed that this strange vegetation grew upon submarine rocks, was broken off by tempests, and that it floated as a wreck upon the ocean. It was asserted that the Sargasso Sea marked the site of the lost Atlantis; that under this green winding sheet slept the beautiful continent. Science has since rectified this mistake. Soundings made by Lee in 1851-52 revealed a depth varying from eight thousand to twenty thousand feet. M. Leps, also, who carried on these explorations, found everywhere great depths. If, then, Atlantis ever had an existence in these regions, the cataclysm which engulfed it was a terrific one, and its remains are buried in a veritable abyss.

Such an obstacle was not sufficient to arrest Magellan. Plowing a heavy furrow across this herbaceous sea which retarded his progress, he came in sight of the coast of America, abreast of Brazil. Sailing along the shore, examining its streams, seeking persistently a passage where one did not exist, he pursued his route toward the cape at the south. After having lost two of his ships, and experienced a mutiny among his men, at length he saw opening out before him the narrow strait to which his name has since been given. Without hesitancy he entered into this untried channel of three hundred miles in length.

During several days he followed its sinuous course, seeing rise before him the threatening cone of Cape Froward. To the calm and crystalline waters there soon succeeded a great swell, the tide rose to a height of forty feet, heavy waves broke against the high black cliffs. Magellan divined that he was nearing the junction of the two oceans, that at the foot of that great granite cape the Pacific drove back the waves of the Atlantic. The cape having been doubled, the

strait grew much narrower, its breadth lessening to about two miles. He advanced, coasting along the northern shore which was covered with forests of beeches, birches, and oaks. Having entered the strait on October 21, he rounded Cape Pillars on November 28 and embarked upon the Pacific Ocean. Kneeling upon the deck of his vessel he gave thanks to God who had crowned with success his efforts.

He crossed the Pacific in one hundred sixty days, and on March 31, 1521, he arrived at the Philippine Islands. His triumph was assured, his glory complete. On the 26th of the following April, at the time when he was preparing to set sail for the Moluccas, he met his death at the hands of a native of Mactán, one of the smaller islands of the Philippines, in an insignificant expedition. Sebastian Cano succeeded him as commander, and re-entered Spain on board the *Victoria*, the first ship which had made the circuit of the world.

In dying, Magellan left as a legacy to his adopted country both the memory of the most daring navigator known, and also one of the richest colonies, to which was given the name of the Philippines in honor of Philip II.

Nine million inhabitants, of whom ten thousand are Europeans and fifty thousand Chinese, now occupy this archipelago, over which Spain keeps guard with over four thousand land troops and a squadron of two thousand marines. With these forces she succeeds in holding in check the trembling, but not yet subdued, pirates of Sooloo, a neighboring archipelago. There are to be found upon the same soil several distinct races, among which are the Negritos, the Tagals, and Bisayans—the two tribes into which the Malay Indians are divided, who form the greater part of the population. Besides these there are large numbers of Spanish and Chinese half-breeds.

The land is more than sufficient, by the exercise of due care, for the support of the population. The fertile soil bears in abundance all tropical productions, especially rice, sugarcane, and *abaca*, or Manila hemp, a variety of the banana tree, whose fibers are used in the manufacture of the finest and most delicate tissues. The yearly exports of this hemp amount to about \$3,000,000. Sugar is exported to the value of \$4,500,000; gold, \$2,000,000; coffee and tobacco each, \$1,000,000. The rice is all consumed in the country, and what is imported besides amounts to \$2,000,000.

In this Asiatic archipelago, as well as in Europe and in the two Americas, Spain has set her indelible mark upon all localities occupied by her. In Mexico as in Panama, in Lima as in Manila, there is seen the severe and solemn aspect, the feudal and religious stamp which this land imprints upon its monuments, its palaces, its dwellings.

Manila seems a fragment of Spain transplanted into this archipelago. Upon its churches, its convents, even upon its walls overthrown in ruins by the earthquake of 1863, time has placed the incrustation which covers ancient works. The old city silent and sad stretches out to a seemingly interminable length its mournful streets bordered with convents of uniform construction, their walls pierced by narrow windows, preserving still the appearance of a city of the reign of Philip II. It contains about 262,000 inhabitants of all races and all colors. The manufacture of Manila cigars, and of the various fabrics from the *abaca* gives employment to great numbers of both sexes.

In these islands where so many races, customs, and traditions come into collision, the religious fanaticism of Spain clashes against that of the Mussulmans. The archipelago of Sooloo was on account of its central position between Borneo, Celebes, and Mindanao, the most southern of the Philippine Islands, the commercial, political, and relig-

ious center of the Malay followers of Mohammed—the Mecca of the extreme Orient. From there they radiated to the neighboring groups of islands. Redoubtable pirates, obstinate sectarians, they spread terror everywhere, leaving in their wake ruin and death. They were animated by an implacable hatred against the conquering Spanish invaders. Constantly beaten by them in the ranks of battle, they constantly betook themselves to the sea, eluding the pursuit of the heavy Spanish vessels, seeking refuge in rivers and streams where they could not be followed. They pillaged isolated ships, surprised small settlements, putting to death the old, and carrying the others into slavery, often selling in one year as many as four thousand.

Between the Malay *kriss*, or dagger, and the Spanish cannonade, the struggle was not equal; it was however of long duration and most bloody. On both sides there was the same determination and the same cruelty. It taxed Spain to the utmost to clear the waters of the pirates which infested them; and it was only twelve years ago, in 1876, that a Castilian squadron anchored at Tianggi—that nest of Sooloo pirates—disembarked a body of troops, blockaded the exits, burned the city, the port, and the ships which it contained, and scattered or killed the inhabitants. This put an end to piracy, but not to Mussulman fanaticism, exasperated by defeat. The *juramentados* succeeded these pests of the sea.

One of the marked traits of the Malays is their scorn of death. They see in it only one of the multiplied phenomena of existence, not the supreme act, and they meet it with profound indifference. Many a time has there been seen, stretched upon a mat, a man or woman awaiting death, convinced that it was approaching, refusing all nourishment, dying without giving any signs of suffering or of sickness. When to this indifference is added the Mussulman faith which opens to the believer the gates of paradise where joys without number and without end await him, it causes a desire for death to take possession of him; it leads him as a furious beast against his enemies. The *juramentado* seeks both to kill and to be killed in order to enter upon the voluptuous life promised by Mohammed to his followers.

The laws of the Sooloo Archipelago make an insolvent debtor the slave of his creditor. He, his wife, and his children belong absolutely to the one whom he owes. In order to free his family there remains to the man but one way: the sacrifice of his life. Reduced to this extremity he does not hesitate, he takes the redoubtable oath. Henceforth, enrolled among the ranks of the *juramentados*, he only awaits the hour when he shall be set loose against the Christians. Meanwhile the priests submit him to a training which makes of him a veritable beast of prey. Thus prepared he is ready for anything. Nothing will arrest him; nothing will cause him to recoil. He will accomplish prodigies of valor; he will fight with irresistible strength even in the very moment when he is seized by death. With several companions he makes his way into a certain city which is designated to him. He knows that he will never come out of it, but he knows also that he will not die alone, and his only aim is to kill as many Christians as possible.

Dr. Mantano, who has published a very remarkable narrative of his voyage to the Philippine Islands and Malaysia, gives an account of the entrance into Tianggi of eleven *juramentados*. Divided into three or four groups, they broke open the gates of the city and quickly poignarded the guards. In their mad course they struck down every one whom they met. At the wild cries of "The *juramentados*!" the troops quickly armed themselves, but these Malays

rushed upon them, carrying their heads high, their daggers aimed. A rain of balls met them; they stooped, crept forward, and struck with their weapons. When the last of the eleven had fallen, and in the streets, emptied through fright, the corpses were at length picked up, it was found that these men armed only with daggers had killed fifteen soldiers, without counting the wounded.

The rule of Spain over the greater part of this vast archipelago is precarious and merely nominal. In the interior of the large island of Mindanao there is no control, no established guard. It is the country of terror, the kingdom of anarchy and cruelty. Murder is a state institution. A *bagani*, or valiant man, is he who has cut off sixty heads; the number is carefully verified, as the *bagani* alone possesses the right to wear a scarlet turban. All the chiefs are *baganis*. It is carnage organized, honored, consecrated. The depopulation is frightful, the misery unutterable.

The genius of destruction seems incarnate in this Malay race. More numerous, and stronger, it could have covered Asia with ruins. Shut up in these islands it turns against itself its cruel instincts, its desire of annihilation. Missionaries alone dare venture among these ferocious peoples. They also make a sacrifice of their lives, and holding them

as nothing, come to evangelize the people, to lead them to conversion. They work for their God and for their country, to bring to their faith, and to submission to Spain the most miserable and the poorest of human beings. They only receive them as converts, though, on condition that they will leave their own homes. Those who decide to follow the requirements of the missionaries are removed to some distance from the populous part of the island and placed in a *pueblo*, or village, by themselves. These establishments have multiplied within a few years, forming in the midst of the barbarism which surrounds them, oases of civilization and of relatively peaceable life. They are open to all those who come in like manner to seek a shelter there. The more occupants in the *pueblo*, the less the danger of a hostile invasion.

Dr. Montano relates the history of one brave missionary, the Reverend Father Urios, of the Society of Jesus. In one year he baptized 5,200 persons. A good number of these conversions might have been more apparent than real, there might have been much more of all that is wretched connected with them than faith, but it is not the less true that the result obtained was considerable, and that in order to win souls it is necessary to begin by saving from destruction human bodies.

HOW TO REFORM WAYWARD BOYS.

BY B. K. PEIRCE, Ph. D.

The earliest movements in this country to succor young children exposed to the perils of the streets, from the certain corruptions of the jail if committed to its custody, took practical shape, in the form of Houses of Refuge, between sixty and seventy years ago. The New York institution, one of the oldest, was opened in January, 1825. With all the severe criticisms to which it has been exposed, it is impossible to overestimate the good it has accomplished, in itself, and as the forerunner of scores of similar establishments for the benefit of exposed youths in the city of New York and other localities. More than twenty thousand children have been, for a longer or shorter period, under its training and, certainly, a large proportion of them have been manifestly benefited.

The preventive institution was the natural birth of the great interest awakened upon the subject of prison discipline and the criminal classes by the labors and publications of the philanthropist Howard, the accomplished and self-sacrificing Elizabeth Fry, and their associates in England at the opening of the present century. The fundamental inquiry was how to limit the number of those constantly entering into the class of confirmed criminals. Many young children were found in the jails, and were there almost certainly trained for a criminal life. Many, it was found, were permitted to continue their petty thieving in the streets, and were not arrested in view of their immature age, and the conviction that they would be morally ruined if sent to the jail. This would naturally result in confirming them in courses of crime.

The Houses of Refuge established in New York, Philadelphia, and Baltimore to meet these serious evils, were very successful in their discipline, in their early years. Much was due, indeed, to the men in charge of them—who were every way models of Christian wisdom, kindness, and consecration—and much to the influence of the devoted managers, whose boards were made perpetual by law, and who served for their interest in the work, following with

their care the fortunes of the children after leaving the Refuge. The encouraging reports which they issued annually could not be questioned; their statements stood the trial of years. Many persons in high positions in society, in the professions of law and medicine, in high municipal and state offices, and in the Christian ministry, were trained in these institutions, and bore willing testimony to their benign culture.

With the increase of population, especially in our cities, and the moral depreciation attending a large and rapid immigration, the number of these exposed and criminal children rapidly increased and their susceptibility to Christian training was greatly decreased. Some of the reformatory institutions gathered great crowds into their halls, and thus the personal influence of the superintendents and moral instructors over the inmates was weakened to a great degree. Different institutions were established to meet the different classes of periled youth, such as juvenile asylums, orphan schools, city and state establishments for pauper children, and reformatories for members of Roman Catholic families. These have sifted out a large body of the more hopeful children, and left for the original Reform School an older and less susceptible class of boys and girls, who have had more personal experience with a life of crime, and whose habits have become more established. As the result, we are assured by far too hasty late writers, that the inmates of these institutions, in large numbers, graduate into our state prisons. We are told that boys are ruined in these great Houses of Refuge by contact with experienced young criminals and that they are here thoroughly taught in the first steps of a vicious career.

Now, there can be no doubt, that numbers of thoroughbred criminals, at the present time in prisons, were once in in Houses of Refuge; but the generalization made upon this fact by certain late writers, is far too broad and unqualified. Boys are not trained to be burglars and forgers in the House of Refuge. If proper attention is paid to the

age of committal, and to the character of the arrested youth (and this receives much more attention now than some years since), few hardened villains can find entrance to these institutions. Then, if discovered here (and they soon reveal themselves), they can be remanded for further sentence to the court. The children in the larger institutions are separated into divisions and classes, determined by age and character. Discharges are made to depend upon the latter. Bad influence will soon disclose itself and the bad companion will be immediately dealt with.

Boys are ready to make confidants of their officers and teachers. During an experience of ten years, as chaplain of one of the largest institutions in the country, we came into intimate relations with every description of vicious and tempted boys. We had every reason, from personal knowledge of scores in the institution and from acquaintance with their after life, to be assured that its influence, on the whole, was positively good. Its favorable reports did not relate simply to naturally easily influenced boys, as has been affirmed, to such as had been under good influences, to those who would have turned out well under any circumstances, but to some of the most unpromising cases, as they at first presented themselves, from the worst precincts of the city. It grappled successfully with some of the most serious problems of juvenile weakness and crime. To this day, in different parts of the country, we meet well-dressed young men, in responsible positions, who address us by the familiar title of "Chaplain," and refer gratefully to the good influences of the Refuge.

But some, and perhaps not a few, that have been there are now in prison. There are adequate reasons for this, without imputing inefficiency or corrupting influences to the Refuge. There are some lads, and girls also, who have a moral idiocy, as others have a mental. They seem to be entirely without moral sensibility; brutal, vicious, and apparently inevitably predestined to a life of crime. There is such a youth now in the Massachusetts State Prison. When such young persons leave the Refuge they will be quite sure to bring up, at an early day, in the prison. Some are helplessly weak, easily influenced by others, and in bondage to the inherited appetite for liquor, with other vices. The probabilities of any true manly life, in such instances, are largely against them. A few, under sudden temptation, like hundreds who have never seen a refuge and have been brought up in good homes, will commit some crime against person or property and be restrained of their liberty.

In such a city as New York, the chief trouble is, that after a less average than two years, the children, if their conduct has been good, are discharged from the Refuge to their parents or friends. Their homes are not inviting, the moral atmosphere is not wholesome, they are in the midst

of old and vicious companions, and their former temptations return upon them with greater power than ever. The only surprise is that so many remember the good counsels of the Refuge, enter upon industrious lives, and become a blessing and not a burden to society. We have known such cases of lads, under the most forlorn circumstances, who have struggled with a manly bravery and have won for themselves a good name; but the trial is too severe in many instances.

Where good country homes can be obtained for the boys, the results, in the great majority of cases, will be found to be very encouraging. A conspicuous young lawyer of New Jersey, whom we well remember as a bright, freckled-faced boy who was rescued from a terrible home when brought to the Refuge, was placed on a country farm. He secured for himself, while under indentures, by careful economy, money to obtain an education, and by native genius and diligence made himself, while still young, to be recognized as a master in his chosen profession.

Beyond this large and not very hopeful class to be found in our cities, there are, in all communities, members of respectable families, children that require special training. There will be found, more than one who has not had experience would believe, boys and girls that can not be safely trained in public schools. They have habits of thieving, of lying, or of truancy, and other personal vices. They will be lost unless active measures are taken for their salvation. We have received the tearful confidence of scores of parents in such instances. What can be done for such children? The reformatory is not the best place for them; although we have known excellent results under its discipline even in such cases as these. In various portions of the country, there are small farm schools, accommodating only twenty or thirty boys, with wholesome out-of-door industries, and suitable Christian supervision, where such children receive great benefit under the training. Such institutions need to be greatly multiplied. We have known a few resolute, intelligent, and cultivated clergymen who have taken a half dozen boys, expelled from city schools, or unsettled in their habits, and have trained them for college with marked success. No more valuable missionary work could be entered upon, than for a cultured Christian family to open a home in the country for the care, education, and moral culture of eight or ten boys or girls. If such places could be known, there would be no lack of applications for the enjoyment of the opportunities afforded.

On the whole, we are confident that the evils connected with our well conducted Houses of Refuge are exaggerated, that much more good is accomplished than the community give them credit for, and that scores of young persons are snatched by them from courses of vice and ruin, and are led to choose a virtuous, industrious, and useful life.

ON THE HEIGHTS THE AIR IS PUREST.

BY EDITH SESSIONS TUPPER.

I look not at the road behind;
The path that ever down doth wind
Through sin and shame and their dark kind,

But lift my heavy, tear stain'd eyes—
Before me mountains tops uprise—
They seem the gates to paradise.

From those white peaks pure breezes blow,
To cool my fevered brow below—
They come from the eternal snow.

Through storms and griefs and doleful sights,
I must press on to sweet delights—
The air is purest on the heights.

CURRENT ITALIAN LITERATURE.

BY FEDERICO GARLANDA, Ph. D.

To understand the nature and main bearings of current Italian literature, we must draw a mental line between the literature of the first part of this century up to 1860, or we might even say up to 1870, and the literature of the years that have followed. In 1860 the Italian Kingdom was proclaimed, and in 1870 Rome, the Eternal City, the dream of all Italian patriots, was finally wrested from the clutches of papal tyranny and enthroned among her sister cities. Before that date all the material as well as the intellectual energies of the nation were directly spent in bringing about its political unity and independence. Literature was also almost entirely shaped by that only and overpowering ideal, and the direct object of almost all the poems and novels which were published in Italy from 1830 to 1860 was to inspire hatred for foreign and domestic tyrants, to revive and strengthen in the hearts of the people a sentiment of nationality and independence. That was an excellent, we may say a glorious, page in the history of our literature, as without the help of this great intellectual torch which kindled national enthusiasm, the Italian Revolution could never have been successful.

Unluckily, not all that is good and worthy, is also interesting. That literature which rested almost exclusively on the worthiness of its aim, has nearly lost all its importance, now that that aim has been attained. Italians themselves find more of an historical than of a literary interest in a large part of the literature which preceded the year 1860. Exceptions, however, are to be made for a few great writers like Manzoni, Leopardi, Giusti, Porta, who even now are great favorites, and deserve to be, with Italians as well as foreigners.

When the final goal of the political Revolution was reached, then truly began the development of the new literature which, just as with the other civilized countries, studies social life, puts an artistic stamp on the current ideas, traditions, and customs of the people, and is a great strength for good or for evil, according to its nature. In the development of this modern literature it is easy to perceive a distinction between the literary production of northern Italy and that of southern Italy. In the first place, as life in northern Italy is more advanced, so its literary production is far richer; at the same time it is, both in style and contents, more akin to the literature of the other European nations, just as the life and habits of the people are nearer those of the French and Germans. The literary production of southern Italy has received a great impulse during the last five or six years. There is about it a glow of local color which is entirely different from that of northern literature and some times is overdone; its contents are usually of such a nature as to depress the reader's mind, as it represents the miserable, void, bald life of poor peasants trodden down with misery and superstition.

Beginning with northern Italy, the most popular writer is undoubtedly Edmondo de Amicis. He is a handsome man of two and forty—or at least he *was* handsome; of late he has grown too fat—with big brown eyes and curly hair. He was a lieutenant in the Italian army when he began to write sketches of military life. *Bozzetti militari* (military sketches) was his first volume. By it we are introduced to a queer kind of military life; both officers and privates are

the most tender, the most tear-impregnated souls that you can imagine; there is no fun in them as there is no backbone in the volume. The style, however, is remarkably good, though somewhat artificial and overdone, like the ideas; it contains fine bits of word-painting, and there runs through the book a sincere and fervid enthusiasm for the army, for the first national army, you must remember, Italy has had since the days of the Romans. This, together with the fact that it was the first book of the kind published in Italy, explains its success. It became immediately popular and the author a great favorite, especially with young people.

Soon after the publication of this book, De Amicis left the military service and took up writing as a profession. He published a few short novels where the heroes are generally like the officers of the *Bozzetti*, minus the epaulets; just as childish and sentimental. Later on, De Amicis took a trip through Spain and consigned his impressions in a volume entitled *Spagna* (Spain). The same he did with Holland, Morocco, and Constantinople. Two years ago he was in South America and is now engaged in writing up a description of the Argentine Republic. This travel literature is de Amicis' best work and the best adapted to the nature of his intellect.

Last year, however, he made a new departure by writing a reading book for boys. *Cuore*—this is the title of his last book—is a kind of journal kept by a school-boy who records therein every thing that is done at school, all that he reads, sees, and thinks. The book is by far one of the best of the kind; its only fault is the usual fault with De Amicis—sentimentality; otherwise it is tender, good, full of sincere enthusiasm and noble aspirations, and is exceedingly well written. It has been translated into all the European and several Eastern languages, and the seventieth Italian edition is just out—an unprecedented success for an Italian book.

The most popular writer after De Amicis is, I would say, Salvatore Farina, a Sardinian by birth, living in Milan. He graduated as Doctor of Laws in the University of Turin, but never practiced. He has published more than a score of novels which have made his name widely popular. Some have called him the Italian Dickens; but the simile is entirely too strained, I fear. His work resembles Dickens' in so far as it deals generally with domestic life and has a good honest purpose as its final aim; but Farina's works lack humor almost entirely. *Amore bendato* (blindfolded love), *Ora nascosto* (hidden gold), *Il Signor Io* (Mr. I), and *L'ultima battaglia di prete Agostino* (the last fight of priest Agostino) are the best of his novels. The personages of Farina's novels belong to the middle class which, after all, is to-day, from a moral point of view, the best of social classes in Europe. Farina is a graceful writer, but neither strong, nor deep; throughout his narratives he flourishes a kind of simile which at length becomes wearisome and fatuous. The men and women of his novels are, as a rule, good, amiable people, even too often of the goody-goody description. Seldom or never we meet therein with a strong character, with one of those moral giants which stir the innermost energies of the reader and are perhaps the best glory of the great English novels. Farina has given up

writing now almost entirely; he was sick with brain fever a few years ago and mental work was absolutely forbidden him. He is now a partner in a chemical manufacturing firm.

An able novelist is Vittorio Bersezio. Somehow he is not as popular as De Amicis and Farina, but in my judgment there is better stuff for a novelist in him than in the two others. It is a pity that he should have a liking for a style which is artificially prolix and diluted, therefore weak, and entirely repugnant to the character of the modern novel. This perhaps explains why, in spite of a greater intellectual strength and deeper insight into human nature, his novels are not so popular as Farina's. *La Plebe* (the populace), *Povera Giovanni* (poor Johnnie), and *Il piacere della vendetta* (the pleasure of revenge) are among his most important novels. He is now publishing a history of the reign of Victor Emmanuel, where the usual faults of his style are even more exaggerated. Bersezio is at the same time one of our best playwrights; his *Mousir Travet*, where he sets forth the particular life of our public employees, is typical and characteristic,—altogether one of the best plays written in this century.

Anton Giulio Barrili, a Genoese, is a learned man, as well as a most prolific and profuse writer. A man yet in his prime, he has already published about a score and a half of novels. Some of them have an historical background, which gives him frequent—alas! even too frequent—opportunities to make a show of his historical lore; too often, in fact, the novelist merges into the antiquarian. The plan of his novels is rather irregular and entirely unsymmetrical. The style is rather that of a diffuse talker than that of an earnest writer. However, the people of his novels are generally respectable, at times manly, and the majority of readers who do not take up a novel to make a study of it, but simply regard it as an excellent pastime, find a good deal of delectation in Barrili's literary productions. Several editions have been published of almost all his novels. Of late Barrili tried drama, but without great success.

A novelist who stands quite by himself is Giovanni Faldella. He is a Piedmontese and a member of the Italian parliament. He began to be somewhat popular after the publication of several short novels which he gathered in a volume under the title, *Figurine*. These *Figurine* are the most marked specimen of Faldella's artistic nature and tendencies. The plot in his novels is without great importance; the study of character, style, observation, and representation is every thing. A good, instructive friend of the people, he selects his heroes among the people that live and work in the fields; some of them, no doubt, belong to the very village (Saluggia) where he was born and lives the longest part of the year. His language is vivid and his style strong, incisive, full of imagination, although at times it is overdone and becomes queer and strained. The purpose of his writings is constantly noble and moral; his sketches breathe forth the life and aspirations of our poor, hard-worked, long-suffering peasants, as set against the gilded vice and the varnish of cynical culture of our superior classes. The more the pity that he should—drawn by French examples and theories, no doubt—mar here and there the delicacy of his writings with some disgusting incident or coarse expression. Will Faldella's writings become popular with foreign readers? I think not; the color and substratum of his novels are too local. Faldella, a member of our parliament, is now thinking of writing some study on our political world, and then his name also may be expected to cross the Alps.

Two ladies who write under the pseudonyms of Marchesa

Colombi and Neera, are both living in Milan. Marchesa Colombi's best works are *In risaia*, (dealing with the life of the poor people working on the rice fields), and *Il tramonto di un ideale*, which has been translated into English under the title "The Wane of an Ideal." Neera has a deeper insight into human nature, and her style is more artistic, but she seems to have a particular liking for perilous subjects. *Lydia* is the latest addition to her novelistic work.

If we now pass over to southern Italy, we find three especially distinguished novelists: Giovanni Verga, L. Capuana, and Matilde Serao. Verga became popular when quite a young man through his *Storia d'una tipinera*, the touching as well as dramatic story of a poor Sicilian girl compelled to give up her love and become a nun. This was followed by several novels of modern society life, which are generally rapid, Frenchy, and sometimes in bad taste. Lately Verga's literary work has taken a new turn; he has made entirely the subject of his studies the miserable, passionate, superstitious life of the Sicilian peasants. A volume of sketches, *La vita dei campi* (life on the fields), and a novel (*I Malavoglia*) are the product of his new direction and, from an artistic point of view, his best work. His style has become exceedingly simple and vigorous at the same time; just one stroke and the idea flashes before your mind; one touch and you have a pretty picture before your eyes. The language, too, has a certain local color; and when you shut the book, you think you have known all those peasants one by one, and you can not forget them.

L. Capuana is also a Sicilian and Verga's great friend. He has also written some excellent sketches of country life in Sicily, and some remarkable fantastic stories under the title *C'era una volta* (once upon a time). His most noteworthy novel, however, *Giacinta*, is a psychological study on modern life, and is rather morbid and Frenchy. The same may be said of Matilde Serao's novels. Matilde Serao was the maiden name of a lady who is now Mrs. Scarfoglio. Her novels, *Fantasia*, *Cuore infermo* (a sick heart), show some degree of psychological insight; there is a great deal of word-painting, though often overdone; but it is strange that these novelists should think they can not be strong and impressive if they do not rake up all that is bad or weak in our nature. But we can hardly hope for a change until the nation has fully recovered its mental independence and shaken itself free from French imitation.

Things are rather different with poetry. Italian poetry has had ever since the beginning a character, a style which may be open to discussion, but is at least its own. In the first part of this century we have had some very eminent poets, like Leopardi, Manzoni, Foscolo, Giusti, Porta whose fame is growing from year to year. At present we have a little band of poets who compare favorably with the poets of any other nation. By far the first of them is Giosué Carducci, who is at the same time a great scholar and a professor of Italian literature in the University of Bologna. He published first a volume of *Poesie* which did not attract much attention, as it is rather bookish and too strictly imitative of the Latin classics. Since that time his muse has spoken with even purer art, greater strength, and deeper feeling. The volume *Nuove poesie* (new poems) contains some lyrical poems which deserve to be ranked with the best in our literature. The subjects of these poems are either intimate and personal or social and political. His poetry is pure and high, and sings only of the inmost feelings of man and the broadest aspirations of mankind. His evolution is especially borne out by his two latest volumes, *Odi barbare* and *Nuove Odi barbare*, two collections of very fine poems, although for foreigners very difficult read-

ing, and written in a metre which is a kind of compromise between Latin and Italian prosody. At first these poems roused a good deal of adverse criticism, especially on account of their forced style and their system of versification. Now, however, all opposition seems to have given way, and the *Odi barbare* are very popular, especially with cultivated readers. Carducci is undoubtedly one of the greatest living poets; and as he is yet in his prime, much still may be expected of him. He is also a distinguished scholar, and few men write with such competency on the most recondite topics of our literature.

Several other poets deserve an honorable mention. Olindo Guerrini, a Bolognese scholar and librarian, published some years ago, under the *nom de plume* of Lorenzo Stecchetti, a small volume of poems entitled *Postuma*, which are of an exquisite workmanship. These poems are supposed to be the poetical effusions of a talented youth who is on the verge of certain death by consumption. No doubt the situation is dramatic and there is a fine line of pathos running throughout the book, but the poet is sometimes crude and outspoken even to indecency.

Giuseppe Chiarini an esteemed literary critic and especially at home with modern German and English literature, has also published a fine volume of poems on the death of his eldest boy. Unaffected tenderness and genuine pathos are the characteristics of these poems, some of which quite deserve to be placed beside Tennyson's "In Memoriam."

Enrico Panzacchi, also a Bolognese, has published several volumes of poems, rather remarkable for their beauty of form than for any depth of feeling. They belong, most of them, to what we commonly call *vers de société*. Edmondo De Amicis is also the author of a volume of *poesie* which has gone through several editions. Arturo Graf, the professor of Italian literature in the University of Turin, is the author of *Medusa*, a small volume of fine poems, where the idea, the strictly intellectual element predominates; the form is always fine, noble, and scholarly. A lady, who writes under the pseudonym of *Contessa Lara*, has a volume of *poesie*, highly remarkable for their simple form as well as for their depth of passion. Arrigo Boito, the famous composer of *Mefistofele*, is also a poet worthy to be mentioned, although in order to appear original he is often queer and even nonsensical. Gabriel d'Annunzio is quite a young man yet and has already published several volumes of poems, *Primo Vere*, *Canto Novo*, etc. The strength of his expression as well as the beauty of his descriptions, es-

pecially of landscapes, are noteworthy to a high degree; but youth is against him. He lacks the sedate, calm intuition of beauty and life which as a rule only experience and life can give. What he has done, however, is already more than a promise. A special place must be reserved for C. Marradi, whose various poems are a fine specimen of classical chasteness of form together with an entirely modern delicacy of feelings and refinement of observation.

After novelists and poets, we must mention, briefly at least, the works of our playwrights. Paolo Ferrari is the most celebrated; a social purpose very often governs the plans of his plays, and some of his personations have become household names. Achille Torelli, a Neapolitan, is the author of *Farariti*, one of the best plays of the modern theater. Giuseppe Giacosa, a fine poet, became especially famous through his mediæval dramas, particularly remarkable for beauty and gracefulness of style, and dainty delicacy of situations. G. Gallina, a Venetian, gives us plays of Venetian life, full of good-natured humor and tenderness verging on sentimentality. Carrera, Costetti, Del Testa, Marengo, deserve also to be mentioned. Quite alone stands Pietro Cossa, with his dramas in verse, most of them on ancient Roman life, full of dramatic vigor, and of a good, at times heroic, mold.

Besides the literary language, Italy has a by no means common wealth of literary production in her local dialects. I can not go into details concerning this particular branch; I will only mention Belli's sonnets in the Roman dialect and those in the Pisa dialect by Fucini, all of which can be easily understood by foreigners acquainted with the Italian language. Those sonnets are masterpieces of naturalness, humor, and wit. A Piedmontese writer, full of honest and delicate humor, Alberto Arnulfi, died just a few days ago.

Italy is also sufficiently rich in those branches, where literature joins hands with science and learning, as history, philology, archaeology. Only in philosophical studies we are very poor; many reasons may account for this fact, but it would take one beyond the limits of this paper to go into them now. In history I shall only mention the names of Cesare Cantù, P. Villari, De Leva, Monsignor Tosti, Bertolini, Bonghi, etc.; in philology and glottology G. I. Ascoli (the greatest glottologist living), G. Flechia, A. Fabretti, and a host of others. To conclude, there is a great deal of earnest mental work now being done in Italy, which surely deserves the appreciation of cultivated foreigners.

OUTLINE AND PROGRAMS FOR THE C. L. S. C.

OUTLINE OF REQUIRED READINGS FOR JUNE.

First Week (ending June 8).

1. "Eye and Light." THE CHAUTAUQUAN.
2. "Archery, Tennis, and Croquet." THE CHAUTAUQUAN.
3. Sunday Reading for June 3. THE CHAUTAUQUAN.

Second Week (ending June 15).

1. "Literatures of the Far East." THE CHAUTAUQUAN.
2. "Flowerless Plants." THE CHAUTAUQUAN.
3. Sunday Reading for June 10. THE CHAUTAUQUAN.

Third Week (ending June 22).

1. "State Interference." THE CHAUTAUQUAN.
2. "Current Italian Literature." THE CHAUTAUQUAN.
3. Sunday Reading for June 17. THE CHAUTAUQUAN.

Fourth Week (ending June 30).

1. "Life and Manners." THE CHAUTAUQUAN.
2. Sunday Reading for June 24. THE CHAUTAUQUAN.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK IN JUNE.

1. Roll-Call—Quotations about recreation.
2. The Lesson.
3. Paper—The anatomy of the eye.
4. Reading—"The Vision of Sir Launfal." By James Russell Lowell.

Music.

5. Review—The first three papers of "Literatures of the Far East."

A topical analysis of the work, which may prove helpful in condensing it, is appended. Similar analyses may be prepared for the reviews suggested in the following programs if desired.

Prehistoric Nations: The Semitic, Hamitic, Japhetic; the Accadians, Turanians, Chaldeans, Egyptians, Aryans, Chinese.

Prehistoric Lands: Lands occupied by the Turanian races comprising the Dravidas, Scythians, Tartars, Aborigines of many lands, etc.; Chaldea, its other names, location, date of founding, Bible account of the kingdom, unlike Egypt in one respect, present condition compared with the prehistoric, divisions of the land, the land of Uz, the people; Egypt, location, date of origin of the kingdom, first king, etc.; Lands occupied by the Aryan race before and after its separation into three great branches, character of the people; China, location, early settlers, etc.

Prehistoric Languages: Origin of written language, not necessary to begin with an alphabet; ideograph, hieroglyph, and nations using each; cuneiform characters and nations using them; Chinese characters and their origin.

Prehistoric Records: The tenth chapter of Genesis, singular tribute to its value; Accadian tablets; papyri found in tombs; curse upon Menes found on a temple at Thebes; Codex Mendoza; the Annals of Sargon; the Behistun Rock; the poem of Pentaur; Chinese traditions.

Prehistoric Literature: Accadian, inferences drawn from it—three dispersions, a fixed center; Chaldean, verifies Bible account; Egyptian, inferences drawn; Aryan, its beginning; Chinese, inferences drawn from legends.

Access to Prehistoric Literature: Excavations; allusions by ancient writers—Clement and Plutarch; Rosetta Stone; Behistun Rock; Oriental research; Royal Asiatic Society; intercourse with the Chinese.

6. Review—The series of articles on Hygiene. Each paper can be arranged topically somewhat as follows: Blood; Liquor sanguinis, red corpuscles, white corpuscles; circulation and its organs, the heart with its auricles and ventricles, the arteries, veins, and capillaries. (If each member of the circle will prepare an analysis, the reviews can be conducted very briefly.)
7. Table Talk—Current events in England and Ireland.
8. Questions on Botany in *The Question Table*.

SECOND WEEK IN JUNE.

1. Roll-Call—Quotations about gardening.
2. The Lesson.
3. Study of ferns, with a paper by a specialist if possible.
4. Reading—"Garden Fancies, I." By Robert Browning.
Music.
5. Review—The fourth, fifth and sixth papers on "Literatures of the Far East."
6. Review—The series of papers on "The Middle Ages." Topical analysis: Signification of term; landmarks forming beginning and ending; Eastern Roman Empire; conquests of the Mohammedans; the Franks and their allegiance to Rome; conversion of the English; Charlemagne; the dark century of the Middle Ages; imperial authority of Germany; dangers of dual sovereignty; Crusades; most prosperous century of the Middle Ages; cause of the decline. (The whole period is covered in the first paper. The expanded topics of the other papers may be inserted in their proper places in this outline.)

7. Table Talk—Current events in Germany.
8. Questions on Germany in *The Question Table*.

THIRD WEEK IN JUNE.

1. Roll-Call—Favorite selections.
2. The Lesson.
3. Paper—The Life of Confucius.
4. Reading—"The Gladness of Nature." By Bryant.
Music.
5. Review—The last three papers on "Literatures of the Far East."

6. Review—The series of papers on "Botany."
7. Table Talk—Current events in France, and Questions on France in *The Question Table*.
8. Debate—Resolved: That the functions of the government of the United States should be extended so as to control railroads, telegraph lines, and banks.

THE CHAUTAUQUAN TRAVELERS' CLUB.

A journey across the continent, via New York, Philadelphia, Baltimore, Washington, Richmond, Cincinnati, Louisville, St. Louis, Kansas City, Denver, Salt Lake City, and San Francisco.

The plan of travel and the duties of the officers are the same as those given in *THE CHAUTAUQUAN* for May. A few special features are suggested.

GUIDE.—Procure railroad maps for tracing the journey. Leave the Union Pacific R. R. at Denver for a visit to Pike's Peak and Colorado Springs; also at Ogden for Salt Lake City. While in California conduct the party to the Yosemite Valley, to the geysers in Sonoma County, and to the mammoth trees.

ARTIST.—At New York, display maps, plans, and pictures of Central Park, Castle Garden, Brooklyn Bridge, Bartholdi Statue, Hell Gate, Blackwell's Island; at Philadelphia, Treaty Island, Fairmount Park, Independence Hall; Baltimore, Federal Hill, Patterson Park; Washington, Capitol, White House, Department Buildings, Washington Monument; Richmond, State Capitol, monuments and statues in Capitol Square; Cincinnati, picturesque surroundings, parks, Tyler-Davidson Fountain; St. Louis, terraces and parks, bridge over the Mississippi; Kansas City, bridge over the Missouri; Salt Lake City, Mormon Temple; San Francisco, the Bay and surroundings.

CORRESPONDENT.—New York, the Harbor, water works, city institutions, commercial interests; Philadelphia, building and loan associations (comparative absence of tenement houses), Decatur's Monument, Penn Treaty Monument, Girard College; Baltimore, Maryland Institute, Peabody Institution, Johns Hopkins University; Washington, Smithsonian Institution, Corcoran Art Gallery, Botanic Garden, Navy Yard; Cincinnati, incline railways; Louisville, the Louisville and Portland Canal, tobacco market; St. Louis, railroad center, flour mills, recent commercial growth; Denver, its location, fine scenery, and rapid growth; Salt Lake City, the adobe houses; San Francisco, Golden Gate, Golden Gate Park.

HISTORIAN.—New York, occupation by the British; the seat of government, Hale's execution, duel of Hamilton and Burr; Philadelphia, occupation by British, first and second Continental Congress, first bank of North America; Baltimore, seat of government, a refuge for the banished Acadians; Washington, established seat of government, captured and burned by British in 1814; Cincinnati, derivation of the name, line of keel boats established between it and Pittsburgh; Louisville, first settlement; St. Louis, a Spanish city; Salt Lake City, connection with the Mormons; San Francisco, effect of the gold discovery on the city.

SOLDIER.—New York, battles of Long Island and Harlem Heights; Philadelphia, battle of Germantown.

MAN OF LETTERS.—New York, Irving's "Hell Gate," in "Tales of a Traveller," and "Hell Gate" in *THE CHAUTAUQUAN* for December 1885; also in Irving's "Salmagundi," "A Stranger at Home; or A Tour in Broadway." For descriptions of St. Louis, Salt Lake City, Californian coast and country, and a general view of the West, see Irving's "Astoria," and his "Adventures of Captain Bonneville."

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."—"Let us Keep Our Heavenly Father in the Midst."—"Never Be Discouraged."

C. L. S. C. MEMORIAL DAYS.

1. OPENING DAY—October 1.
2. BRYANT DAY—November 3.
3. SPECIAL SUNDAY—November, second Sunday.
4. MILTON DAY—December 9.
5. COLLEGE DAY—January, last Thursday.
6. SPECIAL SUNDAY—February, second Sunday.
7. FOUNDER'S DAY—February 23.
8. LONGFELLOW DAY—February 27.
9. SHAKSPERE DAY—April 23.
10. ADDISON DAY—May 1.

11. SPECIAL SUNDAY—May, second Sunday.
12. SPECIAL SUNDAY—July, second Sunday.
13. INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
14. ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
15. RECOGNITION DAY—Third Wednesday after the first Tuesday.
16. GARFIELD DAY—September 19.

It is impossible to insist too frequently or too strenuously upon the necessity of *thoroughness* in circle work. Genuine success comes only from conscientious unwillingness to do any thing in a slatternly style even if one can do only a tenth of what he plans. Such a conception of circle work is held at BARRIE, ONTARIO. A correspondent says, "We have sought to make the circle a real means of acquiring discipline and knowledge; hence we have eschewed all devices for making meetings attractive other than those which spring naturally from the course itself. Our meetings have not been for play but for work. For this reason we believe a measure of real success has attended them."

In many circles the members are required to give at each meeting a report of their advancement in the readings. The practice, where we have heard from it, has produced good results. If not adopted for the year, it might be made a profitable feature of the gatherings of the last month, the leader thus making an effort to spur on the laggards to finish the year's reading and fill out the memoranda.

A record which deserves a special position comes from BIG RAPIDS, MICHIGAN: "Our circle numbers seventy-six, and not one local member."

Lummis Circle of STONEHAM, MASSACHUSETTS, an eight-year-old circle by-the-way, anticipated the Chautauquan travelers, in reviewing American History and Literature. A dozen members were given *noms de plume* and directed to write letters to the circle describing certain portions of a paper-trip through the United States. Two of them left Boston, passed through Salem, Oak Knoll, the home of Whittier, and many places of historic interest, thence to Portland, Quebec, Montreal, down Lake George to Ticonderoga, Albany, Syracuse, Saratoga, and Niagara Falls; the next wrote up Chautauqua; another Pittsburgh, Fort Duquesne, and the land of the Golden Horseshoe; another, Chicago; another Minneapolis, the Pillsbury A flouring mill, and St. Paul; another the Yellowstone Park; another, Alaska; another, California and the Yosemite; and another, New Mexico and Colorado. In closing, the president contrasted the United States of to-day with that of two hundred fifty years ago. Almost all of the letters were written from real experience, and made a very interesting entertainment, with just wit and romance enough to prevent its being dull. In all these letters, allusion was made to the historical facts connected with the places visited.

There are times in circle history when, undoubtedly, only vigorous measures will save from decay. An ap-

plication of "heroic treatment" and its effects comes in our New Jersey budget: "Last year our roll contained thirty names, with an average attendance of eight. Our first meeting last September resulted in an attendance of six. We sent out notices of a postponed meeting for the next week, saying that non-attendance without some excuse would be considered a resignation from the circle. Ten of the old members met and promised fidelity. Now an absence is unusual and must be accounted for. Having lopped off the dead wood we flourish accordingly."

It would be difficult to find a more comprehensive and condensed form of constitution than the following of the Alden Circle of HARRISBURG, PENNSYLVANIA:

ARTICLE I. This association shall be a permanent one and shall be known by the name of the Alden Chautauqua Literary and Scientific Circle of Harrisburg, Pa.

ARTICLE II. Its membership shall be unlimited, but all members must be regular Chautauquans.

ARTICLE III. The officers shall consist of a president, vice-president, secretary, assistant secretary, and treasurer, to be elected annually on the first meeting night in October.

ARTICLE IV. An instruction committee, consisting of five members, shall be elected on the first meeting night of March, June, September, and December, for the purpose of forming programs and in other ways helping the circle.

ARTICLE V. The circle shall meet every Monday evening at eight o'clock, at such place as has been designated at the previous meeting.

ARTICLE VI. The dues of the circle shall be five cents per month, to be paid on the first meeting night of each month.

ARTICLE VII. All books pertaining to the lesson, except those held by the president, must be closed during the lesson, and strict order must be maintained throughout the meeting or a fine of ten cents shall be imposed by the president.

ARTICLE VIII. No change or alteration shall be made to this constitution without one week's notice being given, and then only by a two-thirds vote of the circle.

A year ago the Berkeley of BOSTON started the Berkeley Outing Club, its purpose being to visit the places of interest in Boston and vicinity. The club has grown steadily until it has a membership of one hundred eight, and has mention in the Boston Club Book. Among the places visited have been Blue Hills, Milton, Echo Bridge, Newton, United States Arsenal, Watertown, Harvard College, Agassiz Museum, Allandale Springs, the Botanical Garden at Cambridge, and, by no means least, Historical Boston. The excursions have given both information and pleasure.

LOCAL HISTORY.

Through the courtesy of the CONCORD (OHIO) Chautauqua Assembly we are able to add the following interesting account of the famous Serpent Mound of Adams County, Ohio, to the Chautauqua local history studies.

The government of the United States has recently interested itself in the various noted ancient earth-works, mounds, and fortifications of this continent with a view of purchasing. Probably the most attractive are to be found in the counties of Ross, Highland, and Adams in the state of Ohio. While the existence of these legacies of a former race of people were fully known to the savant and archaeologist at home and abroad, and was the shrine of the pilgrimages of the antiquarian, no effort has hitherto been made by the government for their possession or their preservation. It is gratifying to know that this object has been in part accomplished by private associations. The Peabody Museum has purchased the most unique, best preserved, and most attractive of all these works, and the one which has invited universal attention.

This structure is locally known as the "Snake and Egg" but generally described as the "Great Serpent Mound." It is located in Adams County, Ohio, and is situated on the east fork of Brush Creek, one hundred twenty feet above the bed of the stream, conforming to the curve of the bluff. On its summit is the serpent, its head resting near a precipice at the northern end, its body winding back for several hundred feet, and terminating in a triple coil at the tail. The serpent's neck is stretched out, and slightly curved, its mouth opened wide, with an egg-shaped figure, resting partially within the jaws; this figure is from two and a half, to three feet high, sixteen to eighteen feet wide, and encloses an egg-shaped space, eighty-six feet long, and about thirty feet wide, at its widest part. The total length of the serpent, following the curves, and measuring from the extreme point of the mouth is 1,342 feet; from the northern end of the egg-shaped figure, following the curves, 1,415 feet. At the large portion of the body, the width of the embankment is eighteen feet, and its height three feet; at the end of the tail, the width is four feet, and the height about one foot. Since these measurements have been made, the curator of the Peabody Museum has visited this work, and restored it, to its supposed original outlines. In the process of the labor there were exhumed ten human skeletons and the supposed oval figure called the egg, which rests within the distended jaws of the figure of the serpent proved to be in the form of a circle. The earth has been thrown up, and the effigy now exhibits the form and size of what is thought to be its original dimensions. The institution has taken formal possession of the object, together with fifty-seven acres of ground.

While this object has been considered as the only symbol of its kind thus far discovered, it is true, that a similar earth structure, neither so elaborate in its construction, nor so attractive and varied in its features, has been found in Scotland, in Glen Feechan, Argyleshire. The similarity of shape of these two earth works, and the peculiar manner of their construction, suggests the existence of a common idea between the inhabitants of two remotely separated continents. Whether this idea had a common parentage, and one race the offspring of the other had perpetuated it, or whether these might have been different races of people, who arrived at the perpetuation of their ideas in the same way, or whether this symbol is the creation of a race more remote in point of time and in location, and has been transmitted through successive generations, and by accident or design has been diffused throughout the world, can only be determined in the light of tradition and persistent inquiry.

The earth-work in question, it has been claimed, was an object of worship, the embodiment of a religious sentiment. Allow the symbols their various significations as deduced from tradition and location, the most plausible conjecture would seem to be that the mound is the temple to which the children

of the votary of the long lost race resorted, to appease the wrath or invoke the blessing of their deity.

The numerous ancient works, of both earth and stone, that are to be found in the Valley of the Mississippi, on the borders of the Lakes, on the great Isthmus of Central America, tell us of a race of people who lived on this continent, and disappeared before the historic era, and left behind them the story of their existence, only in the many mounds, effigies, tumuli, and other earth-works that abound in this region; and the existence of which gives no satisfactory account of who the builders were, or whence they came. Even the sculptured images that adorn the temples of stone, hidden in the dense forests of Central America, tell no certain story to the antiquarian, upon which he can rely for information, but are shrouded in that degree of mystery that gives zest to inquiry. The rude sketch on the rock, the mound of earth, the effigy of the reptile, tell that their language was one of symbols, that their degree of civilization was of no mean order, but so far incomprehensible that it gives force to the declaration of the celebrated Abbe de Bourbourg that—

"Ancient America is still to be discovered."

The Chautauquan at NODENA, ARKANSAS, who contributed a dialect study to the April issue has been on a hunt more exciting than for peculiarities of speech.

"We have been digging this spring, in the mounds so thick on this plantation, for relics. We take from six to twelve men and spend the day in regular picnic fashion. We have found quantities of knives, chisels, arrow heads, and implements of various kinds, but the greatest curiosities are the pots of different sizes and shapes molded of clay and baked. Some are glazed and others painted red. Many of them are carved and ornamented beautifully. We have found the carved heads of a rabbit, dog, and man, each perfect in execution. One pot has a fish carved around the bulge and a chain and anchor at the top. These are all buried on or near skeletons which are in a very good state of preservation. We have uncovered dozens. We found on measuring that they were much larger than the skeleton of the average man."

DIALECT STUDIES.

A Chautauquan of WESTON, OREGON, calls attention to two peculiar words of the coast, *tender-foot* and *cultis*, and says: "The term *tender-foot* originated in early days when many newcomers were obliged, from the dying of their teams, to walk the latter part of their journey. Many of them arrived with sore feet, and as they were hobbling about camp, were called *tenderfeet*, and in time this term was used to designate a newcomer. *Cultis* is from the jargon, as it is termed, the mixture of the French and Indian languages used by the Hudson Bay Company. It means absolutely no good or good for nothing. It is often used here by correct speakers for the strength of its meaning.

From HAMLINE, MINNESOTA, comes this list of peculiar expressions:

In northern New York the word *stoppers* is used for guests at a hotel; *snaking*, for dragging; *skees*, for mosquitoes; *duffle*, for baggage; and *slip-down*, for a certain kind of pudding. A journey to Albany or New York City, is called *going below*. In Maine one horse is called a *team*; *culch* is used for rubbish; *tire*, for child's apron; *torn out*, indignation; *tend out*, attentive. In railroad and lumber camps, a storage box is called the *wan-negan*; and food, *grub* or *chuck*. Among fishermen on the coast, fish are called *scrod*, and potatoes, *spud*; to lunch is to *mug up*. In New York a piazza is called a *stoop*, in New Jersey, a *stup*, in the south, a *veranda*. In Philadelphia overshoes are called *gums*. In Minnesota we have heard quantity called *scope*, as "he had a great scope of land"; young chickens are *friers*; instead of opening a street, it is *opened up*. In southern Indiana you *hone* after a thing in place of desiring it. Putting a room in

order is to *rid it up*. One of your correspondents speaks of the manner in which New England people soften their *r's* or omit them entirely from certain words, but I have observed that these lost *r's* may be found again, added to words ending in a *or ah*. Emma is *Emmar*, Ada, *Adar*, idea, *idear*. In the West, a very common method of expressing affirmation or negation is by peculiar guttural sounds, accompanied by emphatic motions of the head. I can not spell these sounds and they are difficult to acquire by those "not to the manner born."

A reader at JOHNSON STATION, MISSISSIPPI, contributes the following:

Shank of the evening, past the middle of the afternoon; *for the world*, precisely or exactly, as "your hat and dress match *for the world*"; a blockhead is called a *ninny-hammer*; a stupid person is *shallow-witted*; *jularkey* and *jusomespicey*, beau or sweetheart. To take your foot in your hand and go any where, is to walk; *broad*, for visit, as "she is off on a *broad*, *broad*ing about"; *rucus*, fuss or quarrel; *vigrous*, a corruption of vicious, used chiefly by the negroes; a skillet is sometimes called a *spider*; *snack*, *lunch*; to cry means literally to weep; *hollering* includes all calls, screams, or yells; *one* is used at the close of a sentence, as "the weather is such warm *one*" or "have a drink of water, it is fresh *one*."

Peculiar words and expressions in use in BETHLEHEM, PA.:

Dare, for can or may; *first*, for just, as "she is first eight years old"; *chair board*, for wainscoting; *makes like*, for imitates, as "he makes like a cat"; *stick up*, for defend; *dumb*, for stupid; *blackies*, for molasses candy; *coal bucket*, for coal scuttle; *sugar pretzel*, for a sweet bun twisted in the shape of a pretzel; *salz*, for home-made yeast; *second Christmas*, for the day after Christmas; *till*, for what time, as "till when will you be here?" *what for?* for what kind of, as "what's this for a place?" *aside of*, for beside; *coffee soup*, meaning bread with coffee poured over it.

REORGANIZED CIRCLES.

CANADA.—The Local Circle reports are useless save as a record of progress if not stimulating to circle readers. We believe them to be so. No thoughtful person can note the work, aspiration, struggles, plans, recorded monthly in the items of this department, brief as each must be, without awaking to and being encouraged by the number of persons who are alive to the value of self-culture and trying to help one another through the medium of the Local Circle. The letters received frequently testify to the helpfulness of the reports. For instance the Berwick of MILL STREAM, NEW BRUNSWICK, writes, "We have been much interested and encouraged by reading the reports from the circles and feel that it is our duty to contribute something to the list of reorganizations." The Berwick has a roll of twenty-three names and follows an approved method of work.—At FREDERICTON, NEW BRUNSWICK, seventeen members are working this year. This circle is one of the veterans, being now in the seventh year of its existence.—The PARK HILL, ONTARIO, plan of circle work is especially good. After the opening exercises, the articles in THE CHAUTAUQUAN, indicated in the outline, are discussed. The lesson from the books is then taken up by an essay on some theme and by questions. When time permits, the news of the week is talked over.—Longfellow Day was celebrated by the the Bald Rock Circle at CANSO, NOVA SCOTIA. One pleasant feature of the program was an original poem on Longfellow by the president, from which we take two stanzas:

"He is not ours, and yet so near he lies
To our glad hearts we almost call him ours;
For who has sweeter sung Acadia's skies,
Her golden fields, and simple forest flowers?

A friendly hand is his we love to grasp.

A friendly voice is his we love to hear.

There's such a warmth in his true honest clasp;

And in his voice such ring of homely cheer."

MAINE.—In the *Local Circles* for March we located the Vincent Circle of AUBURN in NEW YORK instead of MAINE. We are glad to correct the error. A circle so loyal to Chautauqua as the Vincent, is naturally loyal to its state. This circle boasts a very creditable history. It was organized in 1882. Up to the beginning of this year it had graduated twenty-three members, who now form a society of the Hall in the Grove, holding monthly meetings. The regular circle averages an attendance of over forty. Memorial Days are celebrated in an original way. Each class is assigned an author several weeks in advance. A healthy rivalry is aroused in this way and the memorial celebrations have become famous for their originality and careful preparation. —A prosperous circle of thirty members holding fortnightly meetings after a printed program of their own devising, is in operation at ROCKLAND.

VERMONT.—In an appreciative report from WELLS RIVER, the president of a circle of ten ladies writes, "I feel that our circle has accomplished a great deal already. *The Question Table* excites the interest of our friends and neighbors and furnishes topics for conversation in place of the gossip of former days."

MASSACHUSETTS.—The secretary's book of the EAST WEYMOUTH circle contains the following report of Longfellow Day: "Never before in the history of the East Weymouth Circle have its records shown such a list of distinguished guests as were present on the evening of February 27. The first to arrive was Elizabeth Haddon and with her Hannah, the housemaid, then came the Spanish Jew in his rich and picturesque costume, followed by the Nun of Nidaros. The Landlord of the Wayside Inn was also present, and Martha Hilton who afterward became Lady Wentworth. Nokomis also came from her far distant home by the shores of Gitche Gumee. All were welcomed by Priscilla, the Puritan maiden. The hostess had provided as souvenirs of the occasion very pretty cards each containing a quotation from Longfellow. The Landlord told the story of Paul Revere's Ride, the Spanish Jew, the Legend of Rabbi Ben Levi, Elizabeth, Hannah, and Martha Hilton, incidents from their own lives, and Nokomis told how the two ghosts came to the lodge of Hiawatha. Songs and stories from several more modern personages finished the program.—The twenty-two members of the Delta of LEOMINSTER are very much interested in locating quotations. Longfellow and Whittier have been studied thoroughly in this way.—At NEEDHAM, the circle is fortunate in having as president and vice-president a physician and his wife; with them the circle has been meeting the past winter and listening to lectures on physiology illustrated by a fine anatomical apparatus.—SOUTH WILLIAMSTOWN Circle has an attendance of seven this year.

CONNECTICUT.—The Mosaics of NEW HAVEN are more numerous than ever, thirty members being enrolled. The circle admits any member of the C. L. S. C.

NEW YORK.—One of the BROOKLYN circles has been trying a novel historical exercise. The company seated in the room was each called upon for a fact connected with American history; after all had responded they were required to arrange themselves in chronological order in a circle.—No Name of BROOKLYN has been doing good work in German Literature judging from the report the *Times* gives of their meeting reviewing the subject.—Among the new organizations reported for April was the Mistletoe of NEW

YORK. The circle is showing great interest and planning for increasing its members another year.—This is the sixth year for the SINCLAIRVILLE Circle. It has a membership of nineteen.—The Seventh Ward Circle of ROCHESTER is no longer alone in its ward, a second having formed. The original circle is now nearly four years old with twenty-four members.—Irving of BUFFALO reports twelve energetic members with pleasant and profitable meetings.—The PAVILION Progressive is true to its name, having brought up its membership from six to twenty-six. One cause for this growth, no doubt, is a persistent effort to keep the circle before the public. Each week's program is published in the local paper and it is a rule of the members to freely express the interest and benefit they find in the circle.—Twenty-six names are enrolled in the Evangeline of PLEASANTVILLE.—A growing circle is found in N. Y. MILLS.—The Union Circle of Clark's Chapel, NASSAU, has reached a membership of fifty.—The twenty-seven ladies of the Alameda of ALFRED CENTER honored Martha Washington instead of George, in February. A company of notable women gathered for tea. The evening was spent in telling historical stories and singing old-time songs.—A growing interest and attendance is reported from WEBSTER.

NEW JERSEY.—A systematic plan of work has been adopted by the PRINCETON Circle and it is faithfully carried out. The president has treated the circle to several able lectures. A social meeting of the winter was enlivened by two of Howells' farces given by the circle.

PENNSYLVANIA.—The Academia of TITUSVILLE comes very near if not quite to winning the banner for numbers in the Keystone state, having reached a membership of seventy-five. There has been wonderful enthusiasm the past winter largely due to the efficiency of the leader.—The membership "holds its own" again this year at WEST MIDDLESEX, about twelve persons are enrolled.—The Mayflower of RIVERSIDE is composed of very busy people, nevertheless they write, "We manage to accomplish a great deal with the aid of the plain writing, the notes, and the other helps of the Chautauqua course.—PICTURE ROCKS Circle has increased to fourteen members. The lesson receives all their time, a variety of methods being employed.—The circle at LEECHBURG numbers fifteen.—Thirty members form the Shawnee Circle at TUNKHANNOCK and a public spirited body it is. In February they gave an entertainment for the benefit of the public library; the proceeds were seventy dollars.—NANTICOKE Circle sends admirable specimen programs. This circle holds monthly public sociables with a literary program and light refreshments. An admission fee of ten cents is charged, the object of the fund is not stated.—Simpson Circle of PHILADELPHIA gave a fine entertainment on Longfellow Day. It extended a public invitation to any who wished to join.—The NEWVILLE Circle is doing its sixth year's work with an enrollment of fifteen. This circle finds the *Questions* of the magazine particularly helpful.—The Elzevir Circle of AUDENRIED kindly expresses its appreciation of the articles in THE CHAUTAUQUAN. It has found the discussions of important public questions published in the current volume stimulating and interesting.—The Morrellville Circle of JOHNSTOWN sends us a pretty program of Longfellow exercises.

SOUTHERN CIRCLES.—At BUCKHANNON, WEST VIRGINIA, the circle of thirteen has kept itself together this year courageously. It has been without a leader and some of the members have been prevented from attending. Nevertheless the meetings have been regularly held and good

work done. Such endeavor is what makes a vigorous circle in the end.—The OPELIKA, ALABAMA, Circle protests justly against the extra letter given their name in the March *Local Circles*. Opelika has prospect thus early for an increase in the class of '92.—The WINTER PARK, FLORIDA, Circle brightens its hard work with some ingenious devices. In studying Hale they modeled in sand a map of the United States. Each member was appointed to study a particular voyage of discovery or the history of a settlement and by means of a tooth-pick to trace or locate his subject in the sand-map. Another pretty variation in the regular program was a Rose Night when each member wore a rose and gave an appropriate quotation. Mrs. Alden (Pansy) belongs to this circle. Prof. Frederick Starr, of Chautauqua reputation, lectured to them in the winter.—The organization of the Oleander, of GALVESTON, TEXAS, was noted in May. We find that the Oleander has twenty members. Though late in beginning the work they are far from being discouraged. The circle is prospering and everybody is charmed with the studies.

OHIO.—The Epworth of WALNUT HILLS, Cincinnati, held no meetings the first three months of '88, on account of church services. The return to work was marked by a novel exercise. The printed notice announced "The chief feature of the program will be the Historical Procession, to consist of very brief, concise epitomes of the leading events, personages, etc., of the thirty chapters of Hale's History, a chapter being assigned to each person. No one to occupy over three minutes." The result was highly satisfactory.—The annals of the MILLERSBURG Circle are before us—an encouraging story of the growth of a circle in three years from fourteen to fifty, and of a corresponding increase in methods, interest, and breadth. The president of the circle is credited with the honor of their success and a suggestive list of qualifications are said to be his: "He never misses a meeting, is prompt in opening and closing the exercises at the appointed time, presides with dignity and impartiality, is well posted, has the faculty of imparting information readily and agreeably, and his manner gives us credit for more knowledge than we possess; in this way he gives us confidence in ourselves, and brings out and develops what ideas we have, making each member feel free to ask and discuss questions." From the circle has sprung up a club of young girls who carry out a regular program and govern themselves by parliamentary usages.—Over two hundred persons gathered at the Washington celebration at LOVELAND.—The Winchell of TIFFIN adopted the plan proposed in THE CHAUTAUQUAN for October of making American Literature a special study. It is succeeding finely, keeping some forty members interested.—This report from the Milton of MANSFIELD ought to spur on idlers, if there are any among the circles: "We aim at good, honest work. We have spent our evenings in solid study with but little entertainment. We use the topic system in history, placing the topics in a basket, each member drawing, and immediately making his recitation. No books are allowed in class. We have done also much first-class work in essay writing."—The LIMA circle has been at work three years. In this time it has lost about thirty members by removal, but it is once a member always a member at Lima, and at the end of each year a reunion is held at which nearly all the former members gather, some coming from long distances.—After five years of existence the Mt. PLEASANT Circle registers the names of twenty-eight persons (all women), the largest number ever enrolled. Many of the list are post graduates of the C. L. S. C. and are still interested in the circle's success and excellence, and are often

present at its fortnightly meetings. Programs as found in THE CHAUTAUQUAN are partly or wholly used and highly valued.——The membership at WINTERSVILLE decided to lead "turn about"; and found the plan successful.——The Sigourney of SAMANTHA has twelve members, is progressing finely in the work, and sees no evidence of the interest abating.——The Crescent of HANNIBAL has fourteen members.——Pretty invitations tied with garnet and white ribbons were issued to the friends of NORWALK'S West End Circle on the occasion of its decennial reunion. The ten years of this circle's history have recorded steady growth and interest.——MARIETTA Circle is doing a good amount of hard work.

INDIANA.—The circle at EVANSVILLE whose organization was noted in May, was due to the Chautauqua Lyceum held there in November by Dr. Gillet. The circle is working according to the magazine plans and finds them satisfactory.——There are seventeen of the Clonians of SHELBYVILLE and most efficient work are they doing.——The Vincent memorial circle of INDIANAPOLIS is composed of ladies, two of them graduates of the first C. L. S. C. class. Free discussions of the lessons, papers, and selections make up the programs.——The Earnest of WATERLOO announces twenty-eight members.

ILLINOIS.—A fine array of programs comes from the Outlook Circle of CHICAGO. They show a wise appreciation of the best things in the course. Washington's Birthday was observed fittingly by the Outlook.——The Burlington Hawkeye prints a long rhymed poem by a member of the Florence Circle of LA HARPE celebrating the circle, the Class of '91, the C. L. S. C., and the Chancellor.——The Mecenean Circle of ELGIN has added a new dish to the coffee and cake and dainties which it sometimes sets before its members; it is a salad, made of tissue paper cut and curled to resemble lettuce; to each leaf is attached a quotation the author of which the one receiving the particular portion is required to guess.——The Mars Circle of WOODLAWN PARK spends thirty minutes of each meeting on the regular lesson and follows with the magazine program condensed. A few of the circle being behind have formed an extra weekly quiz class for back work, which has become so popular that more than half the membership attend both.

——The Mt. CARROLL Circle entertained the circles of Carroll County, February 27, about fifty being present. Besides the interchange of ideas and discussion of methods of work, a pleasant program of toasts and impromptu speeches enlivened the refreshment hour. The response to the toast "Dame Chautauqua," was exceedingly apt. It represented the Dame as "an old woman who lived in a shoe, she had so many children she didn't know what to do," but showed her treatment of her charges to be vastly different from the historical character to whom the lines usually refer.——The circle reported last month from MILLBROOK has twelve members.——LE ROY Circle continues hard at work, carrying full programs and celebrating regularly the Memorial Days.——TAYLORVILLE and KANKAKEE Circles are reported at work.——VERONA Circle is composed of young people, one of whom began the studies when she was fourteen years old. Their enthusiasm is manifested by regular meetings, good recitations, and thorough reviews. A course of lectures has been given under the auspices of the circle, and the verdict is that the C. L. S. C. is doing much for the young people of that place.

MICHIGAN.—Eighteen members are reported in the Prospect YPSILANTI.——At UNION CITY the circle is prospering. It has been helped materially by the inspiration gained by certain members who visited Chautauqua last D-June

year.——The Custer Circle of MONROE is at work.——Another of those helpful Chautauquan gatherings for which Michigan is becoming notable, was held in March at ANN ARBOR. Mr. Hall was present. Chancellor Vincent's visit to Ann Arbor, it is prophesied, will increase the ranks of the C. L. S. C. next year.——The circle keeps up active work at EAGLE, fourteen members being enrolled.——The UNION Circle is a live organization, called Hiawatha. The members have to encounter that serious difficulty of being widely separated, but they are energetic and loyal, qualities to conquer all things.——The work goes on at LANSING.——ESCANABA enrolls several new names.

WISCONSIN.—The Willard of JANESVILLE was another of the many circles to celebrate Washington's Birthday according to the suggestions of THE CHAUTAUQUAN.——At ELKHORN the ten members find plenty of work for their sessions in the lesson. The Question Table has been a source of unfailing interest to them this year.——From ROSENDALE a member writes, "We are doing good solid work this winter and are enjoying ourselves as never before." The circle celebrated the Washington Memorial in a public hall before a large audience.

MINNESOTA.—Six years have passed over the head of the WORTHINGTON Circle and still the members are trying faithfully to increase the numbers and improve the methods. One member writes, "I always go home from the meetings with fresh inspiration and a more ardent desire to know something."——There are eight persons in the Bicknell of ST. CHARLES. They write that they enjoy the work very much.

IOWA.—The STORM LAKE Circle continues the thorough work for which it has made a reputation. Seven of its members will graduate in the Class of '88.——The Vincents of DES MOINES include three Pansies who are reading with the club. A special feature of their winter's work was a review of American Literature. Each member was assigned certain writers, and came prepared to give important points in their lives and writings.——The Country Cousins of FAIRFIELD are thirteen in number. In their meetings this year they have been paying particular attention to the Required Readings in THE CHAUTAUQUAN, some one making out questions on each series or single articles.——The Franklin Branch of the MANCHESTER Circle is making a fine record. For nine years it has been at work and the last six years it has met an afternoon of every week at the home of an invalid member. Ten of the members are graduates. The circle enjoys the magazine articles so much that they give out in the lessons the articles outside of the Required Readings. Manchester Circle has a second branch composed of young ladies. There is also an alumni association in the city composed of thirty-one graduates.——Twelve working members form the circle at WILTON JUNCTION. The readings and meetings are declared very enjoyable.

MISSOURI.—A local paper of MARSHALL says: "The same earnestness and enthusiasm which marked the circle at its organization continues unabated. The meetings, which have been kept up regularly during the winter, have been well attended notwithstanding much of the time the weather has been very cold or the streets almost impassable on account of the mud. The ladies have braved these difficulties rather than miss a session. A decided improvement in the preparation of the lessons for each meeting has been made. The papers, essays, and, in fact, all of the exercises grow in interest. A number of names have been sent in that could not be admitted, the circle having reached its limit of membership. Another circle is talked of, and will, no doubt, be organized in the near future."——The Hawthorne of CHARLESTON is in its fourth year.

KANSAS.—An enthusiastic member of the COLUMBUS Circle writes: "In our circle we can not complain as one leader did in THE CHAUTAUQUAN that all are interested until time for the lesson. Indeed, then is the time our tongues seem loosed. The teacher often requests that each member present some idea she has gained from the different portions of the weekly readings, and we are all anxious to gain as many ideas as possible, that we may not present a thought given by some other member. The course has given impetus to original composition on the part of some who had made no attempt at writing since school-days were over. One who has never tried the Chautauqua work can not understand its great benefit. I hope the time will come when Chautauqua circles will be established in every township in the country, for I believe its educating influence to be second only to the public school system."—At OTTAWA, the home of the flourishing Ottawa Assembly, a circle of fourteen is supported.—The Galaxy of TOPEKA is made up of twenty-three readers, nine of whom will graduate this year, but all of whom (it is a pleasure to record such loyalty!) are planning for seal reading.—The Atlantean Brown Club of MINNEAPOLIS composed of fifteen married ladies celebrated their second anniversary in March by a grand banquet, to which they invited their husbands and the Atlantean Club of TOPEKA. A good program was rendered.—The circle at BAXTER SPRINGS has twenty members, keeps up an excellent plan of work, and celebrates Memorial Days.—This is the second year for the Anti-Rust of McPHERSON. It numbers nine, two of whom will graduate with the '88's. The circle is declared to be of "untold benefit and pleasure to all."—The SILVER LAKE Circle did a wise thing when it made an excursion to Topeka to study the industries of the city. The electric light works, gas works, railroad shops, book bindery, and other places of interest were visited. The secretary declares the members all to be "four-years' people." It is such alone that make established Chautauquans.—A hard-working company are the Sunflowers of WICHITA. At their afternoon meetings they use the Sunday Readings for opening exercises, reply to roll-call from American Authors, listen to papers, discuss the readings in THE CHAUTAUQUAN, and have a review of the entire week's work.

OTHER WESTERN CIRCLES.—The Dickens Club of SUPERIOR, NEBRASKA, has a membership of twenty-five, it is in its third year.—The Qui Vive of ASPEN, COLORADO, has a membership of twenty-three and is doing good work.—From GOLDEN, COLORADO, a circle member writes, "The Addison Circle is just as enthusiastic as when first organized. At each meeting a leader is appointed who arranges the program, in any form she may think best. It never fails to be interesting and the evening is entirely too short for the work and discussion we would like to indulge in."—"The Chautauqua course has been a great help to us all," is the word from WATERTOWN, DAKOTA.—WASHINGTON TERRITORY sends three circles this month: the Longfellow of TACOMA with twenty-two members; the Acme of SEATTLE with ten; and the Cascadia of NORTH YAKIMA. The last named has been helping the library fund of the town by giving a public Washington entertainment. They declare that there is no stiffness in their meetings; instead of silence the members seem inclined to talk all at once.—The Bryant Circle of MODESTO, CALIFORNIA, has reached a membership of seventeen this year.—In a letter from the VISALIA, CALIFORNIA, Circle it is declared that there has never been so much interest before. The Tulare Co. Times gives a glowing description of the Washingtonian entertainment by Visalia.

NEW CIRCLES.

CANADA.—Wesley Circle is a TORONTO organization.

MAINE.—The Papyrus, formed last September in CUMBERLAND MILLS, has sixteen members. Its programs indicate thorough work.—Hard study has been the rule in Andros Circle of TOPSHAM. Although late in organizing, all intend to have examination papers ready in June.—A new circle in PORTLAND organized on Bryant Day is very appropriately named Bryant. Its membership has increased from sixteen to thirty-three.

NEW HAMPSHIRE.—The home of LACONIA Circle is but six miles from Weirs Assembly, and many of the members hope to enjoy the privilege of the summer meetings.—"Our only regret," says the Unique Circle of HAVERHILL, "is that we did not realize sooner the benefit to be derived from the C. L. S. C., and begin the studies long ago." The motto of the Unique is, "He by toil and self-denial to the highest shall attain."—The circle at TILTON is named Fort Hill from a hill near the town which, tradition says, was the site of an Indian fort; on it has recently been erected Tilton memorial arch, a fac-simile of the arch of Titus.

VERMONT.—CRAFTSBURY AND HARDWICK Circles are of recent formation.

MASSACHUSETTS.—Mnemosynean Circle gave an "Intellectual Class Supper" in SOUTHBRIDGE one evening instead of the usual program. It was followed by a reading of the article in THE CHAUTAUQUAN on "Electric Lighting," after which the circle visited the electric light station of the town.

—A circle of four in NORTHAMPTON meets twice a week to read aloud and ask questions. One member writes, "By talking over our work at the table, others have caught the inspiration and are soon to join us. My oft-repeated wish to be again a school-girl seems to be almost granted. I thoroughly enjoy the study."—Wesley Circle of METHUEN has the help of two post graduates among its fourteen members. In the meetings the president questions the class on the week's reading, each point is discussed, the pronunciation of words is verified, and all are at liberty to ask questions.—Eleven '91's meet twice a month in WEBSTER, constituting with two local members Livermore Circle.—One post graduate is studying in the circle of five at WEST DENNIS.

RHODE ISLAND.—A novel feature of the New Year's reception given in PROVIDENCE to friends of Thesaurus Circle, was the manner in which each was provided with a memento of the occasion. All were blindfolded in turn and led to a box from which to draw a package containing some pretty though inexpensive souvenir. One of the requisites to membership in Thesaurus is enrollment at the Plainfield Office.

NEW YORK.—Four new names are sent from DALTON.

NEW JERSEY.—Neuarque Circle of NEWARK has adopted a plan that proves stimulating. Two leaders "choose sides" and maintain a friendly strife for credits on the Required Readings, for answering questions from the question box, or whatever is assigned them on the program. The number of credits is to be announced at the close of the year.—'91 is represented in JERSEY CITY by a new circle, the Pfeiffer.—The Gladstonians of GLADSTONE are six in number.—A circle is connected with the Third Presbyterian church of PATERSON.

PENNSYLVANIA.—MONONGAHELA CITY has a class of three faithful ones, two of whom are post graduates, meeting weekly, and allowing nothing to interfere with the regular work.—The seven members of Irland Circle, ERIE, have had excellent programs.—Wendell Phillips Circle

formed in PHILADELPHIA in December with eight members.

—Five men form READING'S new circle. —A small circle is studying in WESTFIELD.

NORTH CAROLINA.—The circle in WINSTON expresses itself delighted with the work and its results, and hopes for a larger membership another year.

SOUTH CAROLINA.—The twenty-six Palmetto Leaves of BOSSARDS meet once a month at the home of their president and are working hard to make a success of the reorganization which dates only from February.

TEXAS.—The enlisted men of Company F, 24th Infantry, stationed at FORT ELLIOTT have joined the Class of '91.

—A pleasant little circle is reported at GUSTINE.

DALLAS has two flourishing circles, one whose membership is fifty meeting in the afternoon, the other composed of people otherwise occupied during the day, meeting in the evening. —Twelve are taking the course in SAN MARCOS.

OHIO.—The first circle organized in MEDINA has twenty-five regular, and forty local, members. The interest aroused in this circle resulted in the forming of a second one named Carlton. Programs for the weekly meetings of each circle are published in the local paper. —The nine Magnolias of JEFFERSONVILLE report much enjoyment from the studies and the celebration of Memorial Days. —Eight students form RAVENNA Circle.

ILLINOIS.—Two new circles in CHICAGO are known as the Irving and Marguerite, each with a membership of twelve. —SYCAMORE'S two circles united in a Vesper Service on Easter Sunday. —TAYLORVILLE has a class of twenty-five. —In the German village of NEW BREMEN a circle of five is working bravely, meeting once a week and finding much pleasure in the studies.

MICHIGAN.—OXFORD Circle recently gave a reception to the superintendent of Bay View Assembly. This circle closes a prosperous year. —The Builders of ORLEANS and the BAD AXE Circle have seven members each.

New circles are reported in ST. LOUIS, NASHVILLE, and GRAND HAVEN. —A pantomime of "The Children's Hour" was a pleasing feature of the program on Longfellow Day in GOODRICH. —Gould Circle of KALAMAZOO is made up of busy housewives who improve every spare minute by studying. —Nearly all members of HOWARD CITY Circle hope to attend Bay View Assembly this summer.

—At LUTHER on April 8, was started a circle for the Class of '92. —The Mnason of BELLEVUE closes an enjoyable year. —DANVILLE'S Circle is a success.

The Sunnyside of SOUTH BOSTON has sustained a high degree of interest throughout the year. —The two circles of MUSKEGON have been merged into one. —CADILLAC reports "few dress parades, but every meeting a good one."

—ST. JOSEPH has a new circle of twenty-one members.

—The ANN ARBOR Circle is full of earnest workers.

—IONIA has a strong and united circle of thirty-two members. —JACKSON Circle's membership has increased from seven to seventeen.

WISCONSIN.—The Pioneer Circle of NEW LONDON "meets every Monday evening, rain or shine, calm or blizzard, and although the members live at some distance from each other, there is always a quorum present. It was organized for work and intellectual improvement and the purpose has been steadily adhered to."

MINNESOTA.—Among the thirty-three members in the enterprising circle at MOORHEAD are three physicians, two lawyers, a minister, the principal of the state normal school, a signal service officer, the county superintendent of schools, and ten teachers. —The fine circle at DU-

LUTH meets weekly in a public hall and renders most excellent programs. —The Minnehaha reports from MINNEAPOLIS. —Thirteen are completing their first year's study in DODGE CENTER.

KENTUCKY.—The new class formed in SHARPSBURG last fall is known as Prentice Circle. It has six members of the Class of '91.

TENNESSEE.—The enthusiastic circle at KNOXVILLE has increased in membership during its short existence, from twelve to twenty-three. Its weekly programs are published in a local paper, and much is done to interest outsiders in the movement.

IOWA.—The Hesperians send this message from JESUP: "We meet weekly, and no ordinary storm has been able to diminish our zeal, nor has the severe cold of the past winter succeeded in cooling our ardor. A few of the bravest have met when the thermometer was 36° below zero. Since organizing in October we have missed but two meetings, and that was due to such a severe blizzard that it was unsafe to venture out. We have no drones. Some are taking both the Garnet and the Whiteseal courses. We do all of the regular work, follow the programs of THE CHAUTAUQUAN, observe Memorial Days, and intend to come out in flying colors with the Class of '91." —In MONA the meetings are somewhat informal, but full of interest. —Good work is done in the circles of ELDORA and RIVERTON.

MISSOURI.—SAVANNAH and PAYNESVILLE have circles of recent organization.

KANSAS.—The Clio of WAMEGO dates from January, 1888. Its members are determined to finish the year's study in time to begin with a clear record next October. Success to them! —The Rustlers of MEDICINE LODGE were much helped in their study of physiology by lectures and charts. Most of the time in the weekly meetings is given to the discussion of the lesson. —The Sunflower Circle of GLASCO began studying last December, has made up for lost time, and is now following the programs of THE CHAUTAUQUAN.

NEBRASKA.—EDGAR has thirteen Wide-Awakes. —The circle in ULYSSES organized by a member of '88, is proving a success. —Hawthorne Circle of WALNUT HILL has reached a membership of fifty. This circle is much interested in the plans for the new Council Bluffs and Omaha Chautauqua Assembly.

DAKOTA.—Class room methods of recitation are found profitable in HENRY Circle. —Interest and regular attendance have been maintained in BRITTON Circle through a very trying winter. —Seven members form Irving Circle of BATH.

OREGON.—A flourishing circle is reported at CENTERVILLE.

WASHINGTON TERRITORY.—The circle in SPRAGUE is persevering and succeeding in spite of discouragements.

—The personnel of SUMNER Circle includes a variety of professions and occupations. Animated discussions of the lessons occupy the time in the weekly meetings.

CALIFORNIA.—SAN JACINTO is the home of a circle of twenty members. —The five members of Sphinx Circle of SAN FRANCISCO belong also to a pedestrian club, and celebrated Washington's Birthday by a tramp of eight miles. Meetings of this circle are held every Tuesday afternoon from 1:30 to 5 o'clock. In addition to the programs in THE CHAUTAUQUAN a sketch of a favorite author is given, or an essay on a subject of especial interest to some member. The Memorial Days are observed with many bright additions to the regular program. The Sphinx has enjoyed its first year's course, and looks forward with great interest to the studies of next year.

THE C. L. S. C. CLASSES.

CLASS OF 1888.—"THE PLYMOUTH ROCK."

"Let us be seen by our deeds."

OFFICERS.

President—The Rev. A. E. Dunning, Boston, Mass.
Vice-Presidents—Prof. W. N. Ellis, Brooklyn, N. Y.; Miss Florence Hodges, Deadwood, Dakota; Miss Mary E. Scates, Evanston, Ill.; James M. Hunter, Barres, Ontario; the Rev. W. G. Roberts, Three Rivers, Michigan; Mrs. D. A. Cunningham, Wheeling, West Virginia; Mrs. D. A. Dodge, Adrian, Michigan.

Secretary—L. Kidder, Connelville, Pa.

Eastern Secretary—Miss C. E. Coffins, Brooklyn, N. Y.

Treasurer—The Rev. L. A. Stevens, Tonawanda, N. Y.

Items for the class column should be sent to Wm. McKay, East Norwich, Long Island, N. Y.

Any member of '88 who does not receive a "Report Blank" and "Final Address to the Class of '88" by May 25, at once should notify the Secretary at Plainfield, N. J., in order that duplicate copies may be forwarded. This communication is of great importance as it contains detailed information concerning Recognition Day at the various assemblies and the requirements for graduation. Let no member of '88 fail to secure a "Report Blank."

'88 readers already are looking forward to another year of work. The secretary of a Kansas circle writes, "Our club is full of enthusiasm in the course of reading. The members of the Class of '88 are planning to continue the reading by taking up the seals."

The following brief account of what one of the '88's is doing, perhaps may give courage to some other student who struggles along under adverse circumstances. "Our president was a regular member two years; she has not filled out any memoranda I think, but if you could send her some for past years she thinks that in the school vacation she could fill them out. Last year she read with us, but prior to that was sick a long time and had to omit the readings and all work that required much use of the eyes. She has six little children and does her own work besides teaching in the public school. She has read all the books."

Members of '88 who have not filled out the four-page Memoranda are reminded that this part of the work though not absolutely required, is exceedingly important. The officers of the C. L. S. C. not only recommend the filling out of these papers, but make an urgent request that every member of the Class of '88 will see to it that the four-page Memoranda for each of the four years be filled out and returned before Recognition Day. Students who do not attend the Chautauqua meetings can send in their reports at any time before October 1.

We hope to see the Class of '88 taking the lead not only in members but in the quality of their work. A little extra effort on the part of each student will accomplish the desired result.

"I have the honor of belonging to the Class of '88. Until this year I read alone. Three members of '91 are now associated with me. To say that I have enjoyed the course would not express my appreciation of the benefit it has been to me. From the time I left school I felt the need of some systematic, well-regulated course of study, and I heartily thank our worthy Chancellor and Principal for having met that need in the device of the C. L. S. C. For my own part the four years so near an end I look upon as merely a beginning. I intend to go on and on as long as health and life shall last."

CLASS OF 1889.—"THE ARGONAUTS."

"Knowledge unused for the good of others is more vain than unused gold."

OFFICERS.

President—The Rev. C. C. Creagan, D.D., Syracuse, N. Y.

Vice-Presidents—The Rev. S. Mills Day, Honeoye, N. Y.; the Rev. J. H. McKee, Little Valley, N. Y.; the Rev. I. D. Steele, Jackson, Tenn.; Miss Genevieve M. Walton, Ypsilanti, Michigan; Mrs. Jennie R. Hawes, Mendota, Ill.; Mrs. J. A. Helmrich, Canton, Ohio; Miss Ella Smith, Meriden, Conn.; Miss Mary Clenahan, Cedar Rapids, Iowa; G. A. Brashers, Pittsburg, Pa.; the Rev. S. H. Day, Bristol, Rhode Island.

Treasurer—The Rev. R. H. Bosworth, 230 Rodney Street, Brooklyn, N. Y.

Recording Secretary—Mrs. E. N. Lockwood, Ripon, Wis.

Corresponding Secretary—The Rev. H. C. Jennings, Faribault, Minn.

Tidings from a far away missionary reader in Kolhapur, India, contain assurances of her loyalty to the Class of '89. She writes, "I am exceedingly busy as I am 'holding the fort' alone and get very little time for English reading. . . . I still wish to graduate in the Class of 1889."

From Burmah a teacher writes, "Since I received my books of the C. L. S. C. course for 1887-8 one of my girls has been begging to become a member of the circle. At first I refused to allow her to join because I thought she was too young, but she has already read one of the books and seems to enjoy and appreciate it, so I have decided that it may help her to form a taste for good reading, and I send by today's mail her membership fee for one year."

CLASS OF 1891.

OFFICERS.

President—The Rev. J. M. Durrell, Lawrence, Massachusetts.

Vice-Presidents—Mrs. Mary A. Livermore, Melrose, Massachusetts; Professor C. H. Dutcher, Warrensburg, Missouri; Mrs. Mary T. Lathrap, Michigan.

Secretary—Chas. E. Colston, Hannibal, Missouri.

Treasurer—Frederick Holford, Springfield, Ohio.

The membership of the Class of '91 continues to mount steadily upward and we hope to see this class largely represented at the Chautauqua Assembly for 1888.

Here are two '91 testimonies from very remote sources: one from a Manitoba student who "already feels the benefit of systematic reading"; another from an earnest member in South Carolina who writes, "I am thoroughly devoted to the studies required of me since joining the C. L. S. C., and thank God that there is such a circle, for it has aroused in me all my old love for learning and I am now determined to prepare myself for usefulness."

A circle in Ontario, Canada, which was "late in organizing, still later in getting at work, and encountering many discouragements by the way" is, however, still undaunted and writes, "despite discouragements of which we have our share, we hope to secure a round dozen of diplomas in '91."

An appreciative word from a Rhode Island circle shows what the '91's are doing in that locality; the secretary writes: "Our six '91's are a great help and keep well up with the readings."

There are evidently few corners of our land where the C. L. S. C. has not penetrated, even if it be only as an all-pervading rumor. In the present instance the results have been thoroughly practical as shown by the following letter: "I should like to join your circle or some society which prescribes a regular course of reading for its members. I live in the mountains of Virginia, sixty-five miles from a railroad and twenty from even a village, but have often seen notices of the Chautauqua society."

A teacher in charge of a country school of sixty-eight pupils, writes, "I have no trouble in finding time for my reading. The school is twenty-two miles from my home and I do much of the reading as I go to and fro on the train. I often speak a good word for the Chautauqua course."

GRADUATE CLASSES.

"I commenced and went through the first four years' course under difficulties. My standing was higher than I expected, which was pleasant. I am glad I undertook the work as it has been a great blessing to our home in many ways. It has broadened our views of life and been helpful in starting others in the way, not the least good which has come of it."—'82.

'86 readers are still "studying for light," as the following items give evidence: "I am a graduate of '86, the oldest

but one in the class. I have continued my readings and paid my dues in our circle ever since, and as I enjoy the studies so much, shall continue to read to the end, though I have passed my eightieth birthday."

"I can never tell all that the Chautauqua reading has been to me. With the cares of a large family on my mind and most all the work done by my own hands, with much sickness and sorrow, it has been my refuge and help, and almost my only recreation. I place the Chautauqua reading next my Bible in its influence on my life."

An '87 from "way down South," who has charge of a flourishing Young Folks' Reading Union, says, "There can be no estimate of the good Chautauqua work has done and is still doing in this little Texas village. I have almost finished the Normal work for the second year then I will take up Shakspeare, so you see one 'Pansy' is not idle."

C. L. S. C. READINGS FOR 1888-'89.

The outline given herewith shows the topics, books, and order of the Readings for the Chautauqua Literary and Scientific Circle during the coming year. It will be seen that the bulk of the reading will be devoted to Greece, its ancient and modern history, literature, and life, its art, mythology, leading men, archæology, and system of physical culture. Science will form a strong part of the course in both the books and THE CHAUTAUQUAN. Church history and religious literature will take a prominent place. The magazine serials will be particularly strong and timely. The course for the coming year will be complete and systematic, handled by the ablest men to be secured, and read, we trust, by a larger number of persons than that of any previous year.

October.

Vincent's Outline History of Greece.
Wilkinson's Preparatory Greek Course in English.

In THE CHAUTAUQUAN:

"The Position of Greece in the History of Civilization."
"Greek Biography I."
"Modern Greece I."
"Greek Mythology I."
"Sunday Readings."
"Circle of Sciences.—First Paper."
"Social and Economic Effects of Inventions."
"Questions of the Times."
"Great Philanthropies."

November.

Vincent's Outline History of Greece.
Wilkinson's Preparatory Greek Course in English.

In THE CHAUTAUQUAN:

"Greek Biography II."
"Modern Greece II."
"Greek Mythology II."
"Sunday Readings."
"Circle of Sciences.—Second Paper."
"Social and Economic Effects of Inventions."
"Questions of the Times."
"Great Philanthropies."

December.

Vincent's Outline History of Greece.
Wilkinson's College Greek Course in English.

In THE CHAUTAUQUAN:

"Greek Biography III."
"Modern Greece III."
"Greek Mythology III."
"Sunday Readings."
"Circle of Sciences.—Third Paper."

"Social and Economic Effects of Inventions."
"Questions of the Times."
"Great Philanthropies."

January.

Vincent's Outline History of Greece.
Wilkinson's College Greek Course in English.
Bushnell's Character of Jesus.

In THE CHAUTAUQUAN:

"Greek Biographies IV."
"Modern Greece IV."
"Greek Mythology IV."
"Sunday Readings."
"Zoology I."
"Social and Economic Effects of Inventions."
"Questions of the Times."
"Great Philanthropies."

February.

Hurst's Modern Church in Europe.
Appleton's Chemistry.

In THE CHAUTAUQUAN:

"Greek Biography V."
"Modern Greece V."
"Greek Art.—Architecture."
"Sunday Readings."
"Zoology II."
"Social and Economic Effects of Inventions."
"Questions of the Times."
"Great Philanthropies."

March.

Appleton's Chemistry.
Steele's Zoology.

In THE CHAUTAUQUAN:

"Greek Biography VI."
"Modern Greek Literature I."
"Greek Art.—Sculpture."
"Sunday Readings."
"Zoology III."

"Social and Economic Effects of Inventions."
"Questions of the Times."
"Great Philanthropies."

April.

Appleton's Chemistry.
Steele's Zoology.

In THE CHAUTAUQUAN:

"Greek Biography VII."
"Modern Greek Literature II."
"Greek Art.—Painting."
"Sunday Readings."
"Zoology IV."
"Social and Economic Effects of Inventions."
"Questions of the Times."
"Great Philanthropies."

May.

Steele's Zoology.

In THE CHAUTAUQUAN:

"Greek Biography VIII."
"Greek Archæology I."
"Physical Training among the Greeks."
"Sunday Readings."
"Zoology V."
"Social and Economic Effects of Inventions."
"Questions of the Times."
"Great Philanthropies."

June.

In THE CHAUTAUQUAN:

"Greek Biography IX."
"Greek Archæology II."
"The Position of Women among the Greeks."
"Sunday Readings."
"Zoology VI."
"Social and Economic Effects of Inventions."
"Questions of the Times."
"Great Philanthropies."

EDITOR'S OUTLOOK.

THE C. L. S. C. DIPLOMA.

Some irreverent person once asked, "What is home without a diploma?" There are persons so curiously constituted that they have fancied they saw an obscure trace of humor in this question. There are now fourteen thousand Chautauqua diplomas hanging on the walls of homes, hid away in bureau drawers sacred to pleasant memories, perhaps locked in trunks, like old love letters, tied with faded ribbon and faintly fragrant of long dead flowers. Just as the summer nights begin to lengthen and gray mists gather on the waters at Chautauqua, the gates will swing wide again to admit her friends and students, come to accept well won diplomas. By the time the snow flies, there may be nearly twenty thousand homes more with the Chautauqua seal and signature. It is just possible that this singular person asked a deeper question than he knew.

Once a young man, fresh from the enthusiasm of the vast assembly under the weather stained roof, walked along by the Museum toward the odd little building next the post-office at Chautauqua and filled out an application blank as a member of the Chautauqua Literary and Scientific Circle. Four years? Yes, four years of earnest study. Life on the farm had been bare and narrow. He would try, though the time seemed very long. It seems now as if life began then, as if now the days were too short, life itself too crowded. A thousand new interests have sprung up, the farm horizon has widened, the very sky grown higher. The diploma hanging in the sitting room has broken out in a "rash" of seals.

Once more the procession will form to mount the hill to pass the gate, and claim recognition from the Chancellor. Shall you be there in thought, perhaps "be seen by your deeds" as becomes this Old Colonial Class? Housekeeping, the children, business, work, many things have interfered. The books have been laid aside and now that the weeks are few, it seems impossible to be one with the great company who set out four long years ago. Not win your diploma, after all? You think it only a bit of paper not worth the winning? It is not the poor little fox that inspires the hunter—it is the chase. It is not the diploma, but the new life that it stands for, the wider thought, the more ample knowledge gained by gaining this bit of printed paper. There is yet time, if there be the will. Better come in late than stop just short of the great home-coming in our Hall in the Grove.

To those who will win the prize of their high calling, the diploma stands for more than he who has it not can know. It is the foundation stone on which to build higher. The regular course of study all the classes are taking, and that so soon ends for the Class of '88, is quite as good a foundation for an education as can be obtained in many a college. As a working education it offers this advantage: it helps to understand any special line of study we may afterward take up. Now for the '88's opens the whole range of seal courses, thirty-two branches of study. A true culture means a broad base of study such as we are passing through, and on this a wise building up in those subjects to which a man is most inclined by taste or aptitude. Many graduates strive to have as many seals as possible on their diplomas. It may be questioned if this be wise. Consult your own peculiar wants and inclinations and take those seal courses that lie nearest your life and thought. When these are added, keep on along the same line. Our *alma mater's* horizon is wide, her skies are high, and there is help for even higher studies beyond the seal courses, if the student be in earnest. Chautauqua is a door with easy hinges for him who knocks aright.

What of the new year that begins on Recognition Day? Three classes have it all before them and the new Class of '92 will

be there to join us. The program for next year is most attractive, leading, as it does, back to Greece, its history, life, and literature. In science, zoology and chemistry will invite to most fascinating fields of study. In philanthropy we have the Christian labor of our own times. We shall follow many important lines of public thought, seeking to form sound opinions on questions which affect us as citizens, and we shall trace the rise of great inventions and the changes they have wrought socially and economically.

There is many a home without a diploma. If into our homes Chautauqua has brought new inspiration, has widened our outlook, and led us to new skies, let us see to it that our diplomas mean something and that other homes shall join the great company that marches toward the gate upon the wooded hill.

THE BOULANGER EPISODE.

What does the Boulanger episode mean? In answer to this question we may say, without fear of mistake, no one knows. At least no American acquainted only with party government as it exists in this country or in England, is capable of appreciating the present condition of French politics. But who is Boulanger? Boulanger is a general who has never gained a victory, an ex-minister of war who has attained no distinction in office, and yet because disgraced by the government for having disobeyed a plain and reasonable rule for the conduct of army officers, has suddenly become the idol of certain classes of the French people. What political idea does he represent? None that any one can discover. What policy will he follow if he succeeds in attaining power? That he declares to be his secret. To what party does he belong? *Le parti Boulangiste* is his reply. Is he for war or peace? He directs the reporter of the *Figaro* to head an article which he is about to write, *Boulanger, c'est la paix*; but the campaigns by which he seeks to rise to power are carried on by appealing to the deep hatred of the French against the Germans. The most absurd stories are afloat among the peasants. Some believe him to have been in early life a fisherman on the banks of the Newfoundland; others declare that he is the natural son of Napoleon III.; and still others that he is the grandson of Napoleon I. by a Russian princess. Meanwhile Boulanger, surprised perhaps at his sudden popularity, keeps a closed mouth and accepts the public homage.

This episode is beyond our understanding while we hold in mind its central figure only, but it is full of meaning if we contemplate the position of political affairs in France. In the first place it should be noticed that the French people are not heartily committed to the form of government under which they live. In this country no one thinks of overturning the republic. Our only differences of opinions relate to the best way of administering public affairs according to republican rules. The same is true of England, and, there, too, party government is possible. But in France, besides the republicans who support the present government, there are those who advocate the re-establishment of the empire, and those who still work for the re-founding of the old monarchy. Under such circumstances, government by party is impossible. The conservative leaders are obliged to make overtures to the more reckless and corrupt of the republican representatives in order to keep them from joining hands with the avowed opponents of the republic. To state the situation in a word,—successful popular government is government by parties; France is suffering the evils of government by factions.

The second point to be noticed is that government by factions leads inevitably to corruption and inefficiency. This is recognized by the French people, and for some time they have desired to express their disapproval of the way things have been

going on. Seeing little difference between the faction in power and the faction out of power, they were willing to express their dissatisfaction with those to whom they had entrusted public affairs by voting for an unknown quantity like Boulanger. We say then that the present enthusiasm for the disgraced army officer is evidence of nothing but deep political discontent. What will be the outcome no man can say. It is always dangerous to prophesy with regard to an unknown quantity. Should Boulanger prove by his future course that he has genius for government, should he attain power, use it wisely, and rescue France from her present unhappy condition, he will justify by his success his somewhat irregular methods of procedure; but should his campaign prove a *fiasco*, he will be the subject of ridicule for a few days in the *cafés of the Boulevard des Italiens*, and then be forgotten. So far as one can judge from his past record there is no reason to expect for him any marked degree of success.

MODERN BRIDGE-BUILDING.

Certain persons of more sentiment than observation have said that this is "a material age"; that poetry, imagination, and "high thinking" have given place to invention, scientific discovery, and money making. Men no longer write essays and poems, but every man is trying to make something that will sell in the market. See how the beautiful scenery of our noble rivers is ruined by monster iron railroad bridges. The Greeks would never have done such things. Even the Romans, who were great bridge builders, would have contented themselves with a beautiful arch of stone over narrow brooks or a series of graceful spans over wider streams. It is fortunate that one of these gloomy prophets has never visited our Hudson. Should he do so now, and brace himself up sufficiently to take the Albany day boat, he would probably die in a picturesque fit, as the boat passed Poughkeepsie. At this place stands perhaps the greatest monument ever erected to the American spirit of money making—a sordid railroad bridge, big, audacious, and horrible, from the Ruskinian point of view.

Is this the right view? It is not. Poetry and imagination exist to-day as strong as ever. They simply find new modes of expression. This very bridge is one of the noble expressions of American genius, a grand highway over a giant river for all the people, worth a thousand sonnets to my lady's eyes or a million essays on the old masters. The Greeks and Romans were children beside the American engineers. Twenty-five years ago the idea of bridging the Hudson at this point would have seemed rather wild. A hundred years ago it would have been simply impossible. From the old bridge builders' point of view the "false works" alone would be an undertaking of almost incredible cost and difficulty. To-day the passengers on the steamers hardly glance up from their papers at dizzy spans stretching out into the air without false works. The river will be crossed very soon by five spans resting on four piers built on the river bottom. These spans vary from five hundred to five hundred twenty-one feet in length, and the lower edges are from one hundred thirty to one hundred sixty feet above the water. Two of these spans are giant trusses resting on lofty columns and erected by means of false works, or timber constructions on which the truss rests till finished, when the false timber works are removed. The remaining spans are cantilevers erected without false works. A cantilever is practically a bracket. As long as a bracket is fastened to the wall, it supports itself and the weight placed upon it. A cantilever is a double bracket. The central portion is built up first and easily stands alone. Then, as each side is built out, one side balances the other till one end (usually the shorter part) reaches the shore or some point where it can be anchored. One end thus secure from pulling up and upsetting the structure, the longer arm can be built out directly into the air without false works. On the grand scale of this bridge, such work commands attention from its audacity and triumphant accomplishment of the apparently impossible. The cen-

tral truss spans, in like manner, reach out cantilever arms high above the masts of ships, serving at once as anchors for the flying cantilevers and as component parts of the whole grand structure.

The old Roman bridge builders knew nothing of the strength of materials. They only knew that stones painfully piled upon round top false works would form a self-supporting arch. They had no conception of "strains," of the distribution of pressure and weights,—the grand law of strains hidden in the compression or squeeze of the upper chord, the pull or tension of the lower chord, of the truss. To them, the cantilever would have been incomprehensible. If their arches stood, it was from sheer brute strength and mass. The American engineer builds to-day on the laws of nature. This bridge seems "cobwebby" in its slenderness, its delicate frailty of structure, yet it is undoubtedly strong and safe. A piece of steel one inch square will support so many thousand pounds without crushing. A rod of steel one inch square will resist a pull of so many thousand pounds without stretching, so many more hundreds of pounds without passing its elastic limit, or the point where it will spring back, if pulled out of shape by strains. If these facts are known, if the weights, both dead and live, and the pressure of the wind are known, why make the bridge unnecessarily strong? If every part is within the limit of safety for the strain of compression or tension that the weights and the wind may put upon it, why make it larger or heavier? Herein is one of the curious modes of expression of modern genius. Instead of studying the laws of rhyme and rhythm it considers the far grander laws of strain, and keeping within these laws it works out a great epic in steel, an airy poem built along the laws of use and thus of beauty. The imagination that builds an impossible paradise (luckily lost) now takes a bolder flight in a bridge for the people.

Poetry, imagination, dead! Not at all. They work along new lines, and with higher aims because of use to all men, and make life more comfortable and virtue easier. People of mediæval minds may deplore a fancied ruin of the Hudson. May not we some day come to see with clearer eyes that such grand works as these are of themselves beautiful because built on the laws of usefulness and nature? This bridge is only one of many remarkable flights of imagination expressed in steel. The new Harlem bridge, the Paris tower, the Fourth bridge, the Brooklyn bridge, and many other grand works are each in their way an expression of audacious imagination that seems to "laugh at the impossible." These works were meant for use, we may yet grow to see that they are poetic and beautiful.

MATTHEW ARNOLD.

When a distinguished man of letters dies we naturally put to ourselves the question, What has he done to enrich permanently the intellectual life of his fellow-men? The sudden death of Matthew Arnold has called forth from the press a multitude of articles upon his character and teachings—articles that vary greatly in tone according to the measure of the writer's personal sympathy with the dead critic's temperament. In general, however, two causes have interfered with a candid and just estimate of the man. The first is the recent article in the *Nineteenth Century* upon "Civilization in the United States." As to this essay we are not disposed to be censorious as many have been. It contains, indeed, some criticisms that are rather trivial, some judgments that a wider acquaintance with us would have modified; but in the main it is a paper to learn from and not one to be offended at. Can we Americans bear nothing but praise? Of praise, judicious and injudicious, we have always had, and are likely to have hereafter enough and more than enough. What we most need for our own good is not adulation and eulogy, but intelligent criticism; and such Mr. Arnold's criticism, in the main, is. The temper and spirit, no less than the literary workmanship of his article, are admirable. Furthermore, no one can accuse the author of narrowness or insularity. All his life he has been telling his own countrymen what

they might learn from other nations. He is as far as possible from being the bundle of ideas and prejudices to which we are wont to give the name of John Bull. He is not hostile to the very word "American"; he sees much that is good in us and often goes far in his eulogy. Now, when such a man attempts to tell us in his artistic way what, in his opinion, our defects are, it behooves us not to get angry but to listen serenely and ponder what he says, to see if, peradventure, there may not be something in it.

The second of the two causes, above alluded to, as tending to prejudice the current estimate of Mr. Arnold, is the fact that he is known to many people, to many even of those who venture to write about him, chiefly, if not entirely, through certain phrases of his that lend themselves easily to misconception and caricature. Multitudes who have never read a book of his have nevertheless heard of his "sweetness and light," his "stream of tendency," his apostleship of "lucidity" and of "culture." The constant repetition of Mr. Arnold's phrases and the misinterpretation of them by persons who have not read the works in which the phrases occur, have led to a widespread conception of him as a sort of rose-water man. He is spoken of as the representative of languid estheticism, as lacking in virility and in a sense for the practical. His ideal man has been portrayed somewhat in this way: a refined scholar sitting in his library, turning over costly books to "find out the best that has been said and thought," and looking with listless compassion upon the men and women who, with strong convictions, are out in the din and dust of life battling as best they can against definite evils. Such caricatures do Matthew Arnold great injustice; he often raised his voice against them, but to little purpose.

As a simple matter of fact, his idea of culture had nothing about it suggestive of languor, no kinship with esthetic hedonism. Culture was for him, according to his own best definition of it, the continual *study of perfection*. Surely there is nothing nerveless or unpractical about this, any more than about the older, "Be ye therefore perfect." But it was, of course, in the applications of his doctrine that Mr. Arnold met with criticism, and it is for these that he is memorable. He saw the dangers of narrow-minded self-complacency, and he pleaded the cause of breadth; pleaded that we keep our minds open to the light from every quarter and not take too much counsel of our own sluggish vanity or of hobbies, fetiches, shibboleths, sects, routine, or machinery. In criticism it was his principle first, to endeavor to see the man as he really was, then, to get at the essential characteristics of his work, and, finally, to talk in a sensible, natural way about him. In theology this principle of seizing upon the main issue and letting go all else, led him to peculiar views which will probably make fewer and fewer disciples as time goes on. He saw that the main issue in religion is righteousness and he was willing to let go all else; but he was certainly wrong in supposing that men will or can go on permanently worshipping in the old way after they have sublimated the God of Abraham, Isaac, and Jacob into "a Power not ourselves that makes for righteousness."

As a poet Mr. Arnold had gifts of a really high order. As a critic he was one of the ablest of the Victorian age. Lovers of good writing, even when they have little sympathy with his views and are left quite cold by his argument, can not but feel the charm of his unique and inimitable literary method.

EDITOR'S NOTE-BOOK.

The death of Prof. W. F. Sherwin, in Boston, on April 15, removed one of the ablest men connected with the musical department of Chautauqua. Prof. Sherwin was a composer of more than ordinary ability and a marvelous chorus director. He became associated with the Chautauqua Assembly at its outset as musical director. His success was marked. He was called to South Framingham, Mass., to Ottawa, Kansas, and other assemblies, becoming the recognized musical head of the assembly system. But his appreciation of the Chautauqua plan induced him to go beyond his profession. He became a prominent devotional leader at the assemblies and an earnest and influential worker in the Chautauqua Literary and Scientific Circle. At the time of his death he was president of the New England Chautauqua Association where he had succeeded Edward Everett Hale. In whatever department he worked, his strong individuality, perfect sincerity, active mind, and bright wit, won him not only admirers but friends. From many parts of the country expressions of warm friendship for Prof. Sherwin and deep sorrow over his death come to us. The tributes are well deserved. He served his fellows with an honest desire to do them good, and passes to his rest honored and loved.

The only criticism which has been made on the President's appointment of Melville W. Fuller, of Chicago, to fill the position of Chief Justice of the United States, is that he is not "well-known." He is known, however, to be a man with an honest public record, a judicious, diligent, and thoroughly read lawyer, and of unstained private life. Little or nothing more could be said of Chief Justice Waite when General Grant appointed him. What more could be desired? It is a man well rounded and wise that the people want on the bench of the Chief Justice. If Mr. Fuller is such, he can fill the place.

Innumerable and odious are the abuses which attend the seemingly simple act of choosing and casting votes at

the poles. All forms of ticket-peddling, intimidation, and fraud are common. Efforts to prevent these wrongs are making in several states. In Wisconsin there is a new ballot law which provides state election officers, isolates the voter while selecting and casting his ballot, and prohibits any electioneering within a hundred feet of the polls. The Massachusetts and New York state legislature are considering electoral reforms which promise to be thorough. The movement deserves immediate and non-partisan attention in all the states.

The sentiment which has made electoral reform necessary has worked its way into Congress. A bill has been reported favorably in the House, declaring that a candidate for nomination or for election to the House or Senate shall contribute nothing toward securing the place desired, except for "necessary expenses." That there may be no misunderstanding about the nature of "necessary expenses" it enumerates them as "printing and traveling for dissemination of information to the public, and for political meetings, demonstrations, and conventions." The Senate's recent resolve to investigate the condition of the Civil Service is another response from Congress to the country's demand for purer political methods.

The importance which to-day is attached to the study of current topics and events is well illustrated by the respectful attention which literary men, devoted to their art as an art, give to questions interesting the public. W. D. Howells leaves his realism frequently, long enough to make a point on one or another phase of the labor trouble; George W. Cable recently has contributed studies of the negro question to both American and English periodicals; H. H. Boyesen is listened to with great respect on immigration; and such writers as Charles Dudley Warner, George William Curtis, James Russell Lowell, than whom we have none more finished, give the best of their strength to the questions of the day.

Oskaloosa, Kansas, has supplanted the "city fathers" by electing a mayor and council of women. The curious who have interviewed the new officials, record, some of them with surprise, what was observed of the majority of the women composing the Washington International Council of Women, that their activity in public questions and reforms makes them not a whit less attractive in appearance, less womanly as women, less appreciative of their husbands, less skillful as housewives, or less devoted as mothers.

A local statistician in an Eastern town recently quoted some suggestive facts about the holders of wealth in his vicinity. He said of one hundred four capitalists in that city who either died or retired with property between 1840 and 1860, only seventeen of their sons now had property or had died leaving any. Few observers of the fate of fortunes in America but can verify his statements from their experiences. As a rule the men who have fortunes in this country have them because they make them. Our rich men are our workmen of thrift and judgment and courage and enterprise.

Dr. Cornelius R. Agnew, who died in April, deserved a title we often use but rarely see illustrated—a rounded man. The qualities he displayed in his specialty as an oculist were the highest—fine skill, complete devotion, admirable training, and a thoroughly scientific spirit. He was an active citizen, too manly and public-spirited to withdraw from public enterprises while he had influence to throw for purity and order. During the War he was a prominent member of the Sanitary Commission, and since, he has been identified with many reform and philanthropic measures; notably the temperance cause, opposing the use of alcohol on scientific grounds and advocating scientific temperance instruction in the schools. Dr. Agnew was an active Christian, one of his latest public services being to assist in distributing the elements at a Communion service. Such men are rare; true, but it is wise to remember that such men are possible.

The student of the stars was rewarded in April by most brilliant sights,—the opposition of Mars and of Uranus, the quadrature of Saturn, and the conjunction of Venus and Mercury. Chancellor Goff's "Astronomical Notes" enable our readers to follow the various motions with precision and understanding. It is a pleasure to know from our correspondence that so many are availing themselves of these notes and learning the noble pleasure of studying the stars. Kant when asked what to him were the most sublime objects in the world, replied that they were the moral law and the starry heavens. It is because convinced that no study has in it more elevation for heart and mind than astronomy that THE CHAUTAUQUAN publishes the monthly "Astronomical Notes."

Harvard University has given a valuable if partial sanction to "Summer Schools." The faculty recently decided that students of the college who shall study physics, chemistry, botany, geology, history, and natural history, in the summer schools and pass satisfactory examinations, shall be given credit in these courses as if the work had been done in term time. Why other departments should not be included, it is difficult to see. Certainly the experience at the summer session of the Chautauqua College of Liberal Arts proves that as thorough and careful work can be done in summer schools in languages, economics, and mathematics, as in science and history.

During the last year in the state prison at Trenton, New Jersey, nearly two hundred prisoners have been in night schools. The results have been an evident improvement in discipline, and among many of the prisoners an interest and diligence in study which promises to make new men of them. We have mentioned several times in THE CHAUTAUQUAN the success which Chautauqua circles are having in prisons where they have been start-

ed. These efforts to arouse the minds of the imprisoned to wholesome study are as sensible and as humane as any reform yet tried in prison life.

The students and friends of Princeton College have driven the saloon beyond the limits of the college community. To provide for opposition, an anti-liquor league has been formed. This league proposes to furnish "an attractive place of resort without injurious stimulants," which shall "take the place of the saloon, and remove the only plausible argument for its existence." This is the wisest motion temperance people who have succeeded in making liquor-selling illegal can make. Provide a resort as brilliant, as attractive, and as free as a saloon, and the large number who hitherto have drifted into the liquor dens from lack of some place to go, will be attracted, their opposition broken, and they finally won as temperance advocates.

A promising development in London reform work is an attempt to teach the poor of certain districts to sing. A popular musical union has been formed for the purpose. The undertaking is founded on one of the soundest principles reformers can employ: the power of a new interest to drive out the taste for the old. If you would win an evil-doer to good, interest him thoroughly in something elevating. Music is an especially easy and sure attraction to employ. Few natures are ever so debased that they are not touched by music, and will not leave their dearest pleasures to enjoy it.

How much friction and discomfort may the church sexton cause, yet the rules essential to make him a blessing to a congregation may be counted on one hand. A writer, probably fresh from an experience with one of these indispensable but so often intolerable officials, presents the following code for his government:

1. Ventilate the church the instant a congregation leaves.
2. Hand the minister notices, if possible, before the service.
3. Touch neither window nor furnace while the service is in progress.
4. Show strangers seats as if receiving a favor.
5. Move up and down the aisles as noiselessly as possible.

According to the last report from the Commission of Education one person out of every one thousand three hundred forty-four goes to college. The Western States send the largest percentage, the South Atlantic, the smallest. Chautauquans may be interested to know that they may safely say of the Chautauqua Literary and Scientific Circle that one person out of every six hundred in the United States is enrolled as a reader in its undergraduate classes.

A recent German writer upon "Culture and Reading" finds in the Chautauqua enterprise a point of comparison between the Americans and Germans. He considers the eagerness with which the plan has been adopted, an evidence that the taste for culture is keener in America than in Germany. However this may be, it undoubtedly is true that the astonishing growth of the Chautauqua Literary and Scientific Circle in this country has been due to the general desire among the masses of people for culture. When a practical plan was presented, the constituency was awaiting it.

Those young people who believe the college course sufficient to make them ready for any educational or professional work should consider the preparation of the president of the new Clark University, at Worcester, Mass., Dr. G. Stanley Hall. Dr. Hall was graduated at Williams College in 1867. He spent two years at Berlin, two at Leipsic, one at Bonn, and one at Heidelberg, taking various courses of study under the most advanced instructors; he afterward visited most of the great centers of education in Europe. It is true that few have oppor-

tunity to continue uninterruptedly such a course of study, but there are few who could not have more than they take. Hasty preparation is the bane of workers in every field of action.

Public-spirited dwellers in villages should take home Mr. Roger Riorden's capital practical articles on "Village Parks and Gardens" in the present and preceding impressions of *THE CHAUTAUQUAN*. The village in which one lives deserves his best effort to make it a beautiful and desirable place. How far a well-planned, well-cared-for, and well-patronized public park goes to make it so, is needless for us to repeat. There are many evidences that the public park is growing in favor; one of the most suggestive is the formation recently in Philadelphia of a 'Citizens' Park Association, the object of which is to secure small parks throughout the city.

Two protests with which the better sentiment of every community will sympathize, have been uttered recently by a Chicago judge in his divorce court: the press representatives were advised to suppress the sensational features of their reports and the bailiff was ordered to exclude all minors during the proceedings. The lengths to which the former abuse is carried, every one who reads the average city paper knows. It is not so generally known that young boys, and often girls, habitually frequent the court room during the progress of the most revolting trials.

If the designers of the United States were to be judged by the majority of the figures on our coins, their reputation would not be worth much. Yet the coinage of a country is supposed to represent fairly well its artistic ability. A bill is now before Congress giving the director of the Mint, power, if the Secretary of the Treasury approves, to employ new designs. No device can be changed according to this bill oftener than once in

twenty-five years. Perhaps our new National Art Commission can assist in the work.

The women-etchers of America furnished to Boston and New York one of the most interesting art exhibitions of the spring. It was a collection of signal merit in itself, and attracted special attention because entirely from women. The "stream of tendency" seems to demand this classification of work according to sex in order that comparison may be made. Certainly the women suffered nothing from the comparison in the etching exhibition.

Our readers who have been familiar with the *personnel* of the language schools at Chautauqua, will recognize as a former instructor there the writer of the review of "Current Italian Literature" in this issue, Prof. Federico Garlanda, Ph. D. Prof. Garlanda made an excellent reputation in this country by his book, "The Philosophy of Words." Not long ago he returned to Italy where he now edits a bright monthly, *Italia*. The magazine is intended for English readers interested in the politics, literature, art, and progress of Italy.

In the March, 1887, issue of *THE CHAUTAUQUAN* we published an article giving the first complete record of the inventions by women for which patents had been granted by the United States. The number at that time was stated to be 1,935. The same figures, our readers will see from Mr. Carpenter's article in this impression, were quoted at the International Council of Women. But, in fact, they have grown materially. Mr. R. C. Gill, the superintendent of Model Hall in the Patent Office at Washington, who has compiled the only record ever made of the women inventors of the United States, informs us that on May 1, of the present year, the number had reached 2,116.

C. L. S. C. NOTES ON REQUIRED READINGS FOR JUNE.

EYE AND LIGHT.

1. "Sclerotic," skle-rot'ic. The word is a Greek derivative and in the original meant 'hard.'
2. "Cornea," cor'ne-a. The Latin word *cornu*, from which this word is derived, meant a horn.
3. "Conjunctiva," con-junc'ti-va.
4. "Ciliary," sil'i-a-ry. The word is derived from a Latin noun meaning eyelid. The ciliary circle, or "ring of muscle," is only a line or two in width and is united by its "larger circumference to the choroid and by its lesser to the iris."
5. "Presbyopia," pres-by-ō'pi-a. The first part of the word which is a Greek derivative means old, and the last part, eye.
6. "Choroid," ko'roid. A word derived from the two Greek words for skin and form.
7. "Emmetropic," em-me-trop'ic. The word is derived from two Greek words meaning measured or moderate and eye.
8. "Myopia," my-o'pi-a. Its derivation is like that of presbyopia. The first syllable is from a word meaning to shut, and from the habit of near-sighted people of closing their eyes this word was chosen.
9. "Hypermetropia." A compound similar to the other words with the same termination. The first part means excessive, beyond all measure.

ARCHERY, TENNIS, AND CROQUET.

1. "Picus." A Latin prophetic divinity. "He was a famous soothsayer and augur, and as he made use in his prophetic art of a *picus* (a woodpecker), he himself was also called Picus. He was represented . . . as a young man with a woodpecker on his head. The whole legend is founded on the notion that the woodpecker is a prophetic bird, sacred to Mars [the god of war]. Pomona, it is said, was beloved by him, and when Circe's love for him was not requited, she changed him to a

woodpecker, who, however, retained the prophetic powers which he had formerly possessed as a man." Pomona was the goddess who presided over fruit trees. Circe was a sorceress who lived on the island of *Ææa*, and who had the power to metamorphose human beings into beasts.

2. "Robin Hood." An English outlaw. "The traditions concerning him are mostly embodied in the account given by Stow: 'In this time (about the year 1190 in the reign of Richard I.) were many robbers and outlaws, among which Robin Hood and Little John, renowned thieves, continued in the woods despoiling and robbing the goodes of the rich. They killed none but such as would invade them, or by resistance for their own defence. The said Robert entertained an hundred tall men and good archers with such spoils and thefts as he got, upon whom 400 (were they never so strong) durst not give the onset. He suffered no woman to be oppressed, violated, or otherwise molested; poore men's goodes he spared, abundantlie relieving them with that which by theft he got from the abbeyes and the houses of rich old earles; whom Major (the historian) blameth for his rapine and theft, but, of all thieves, he affirmeth him to be the prince, and the most gentle theefe.' The researches of modern scholars, however, tend to make it a matter of doubt whether Robin Hood ever existed at all."—*The American Cyclopædia*.

3. "Roger Ascham." (1515-1568.) An English classical scholar and author. For two years, from 1548 to 1550, he was the tutor of Princess Elizabeth, giving her instruction in Greek and Latin; and in 1558, after she was made queen, she continued him in the office of Latin secretary to which he had been appointed by her predecessor and sister, Queen Mary, and still received lessons from him. He lived at court until his death. He is the author of "Toxophilus, or the School of Shooting," remarkable not only for the art it teaches, but as an

example of pure and natural English diction, which was seldom used by writers in those days.

4. "Alembic." A glass or metal vessel, formerly used by chemists for distillation.

LITERATURES OF THE FAR EAST.

1. "Rémusat," Jean Pierre Abel, rā-mu-zā. (1788-1832.) A French Orientalist. He learned the Chinese language without a teacher and was appointed professor of Chinese in the College of France in 1814. He was the founder of the Asiatic Society of Paris, and published several linguistic works.

2. "Sir John Davis." (1795—). An English officer who was attached to Lord Amherst's embassy to China. He thoroughly mastered the Chinese language, and on his return to England wrote several books regarding that land and its people. For five years, from 1843 to 1848, he was British plenipotentiary and superintendent of British trade in China; he was also governor of Hong Kong.

3. Dr. Legge. See C. L. S. C. Notes in THE CHAUTAUQUAN for October.

FLOWERLESS PLANTS.

1. "Cryptogams," *crip'to-gams*. The word is derived from two Greek words, one of which, *krup-tos*, signifies hidden or secret; and the other, *ga-mos*, marriage.

2. "Phanerogamia," *fan-e-ro-gā'mi-a*. A word also derived from two Greek words, the one, *phan-eros*, meaning open to sight, visible, and the other the same as in the former compound. These names given to the two great sub-kingdoms of plants are thus plainly seen to be exactly opposite in meaning.

3. "Saprophytes," *sap-ro-phytes*'. A derivative, coming through the Latin from Greek, compounded of *sap-ros* meaning putrid, and *pha-gein* to eat. In the same way parasite is derived originally from the Greek *para*, beside, and *si-tein* to be fed.

STATE INTERFERENCE.

1. "*Laissez-faire*ists." A French expression meaning to let alone. The first word is the imperative form of the French verb *laisser*, to leave, to let be, and the second is the infinitive form of the verb *faire*, to make or to do, with the English termination *ist* added.

2. "John Stuart Mill." (1806-1873.) A great English philosopher and economist. His father, James Mill, was also a famous philosopher, and he educated this son in a most singular but thorough manner, subjecting him for years to the hardest mental training. The son entered the India House in the service of the East India Company in 1823, and remained, filling different appointments by promotion, until 1858, when the society became extinct. "As a writer he was distinguished by originality of thought and acuteness of reasoning. In political principles he was an advanced Liberal, and all his sympathies were in favor of liberty and progress. . . . He also distinguished himself as an earnest and able advocate of the rights of women." "He maintains that scientific certainty is only relative, and that theology can have no firmer basis than an inference from the analogies of experience."

CURRENT ITALIAN LITERATURE.

We regret that the article on Italian Literature did not reach us in time to take its proper position among the Required Readings of the month. We feel sure, however, our readers will be willing to pardon the displacement when they remember the delays mail from so far-away a post-office as that of Rome, Italy, is incident to.

One article promised to the Required Readings for June will be missed, that on "Car Building." The article was promised early in the year, but on the date the copy was expected, came a letter from the writer saying that in spite of a diligent effort to collect material he had failed. Of course at that late date it was impossible to secure another writer.

ASTRONOMICAL NOTES FOR JUNE, 1888.

THE SUN.—Enters *Cancer*, and summer begins, on the 20th, at 7h. 6m. 28s. p. m.; on the 1st, rises at 4:31, and sets at 7:24; on the 11th, rises at 4:29, and sets at 7:30; on the 20th (the longest day of the year), rises at 4:29, and sets at 7:34; day's length increases from 14h. 53m. on the 1st, to 15h. 5m. on the 20th; then decreases to 15h. 1m. on the 30th.

THE MOON.—Presents the following phases: Enters last quarter on the 1st, at 7:45 a. m., and again on the 30th, at 10:44 p. m.; becomes new on the 9th, at 11:26 a. m.; enters first quarter on the 17th, at 1:41 a. m.; becomes full on the 23rd, at 3:59 p. m.; is farthest from the earth on the 6th, at 4:12 a. m.; is nearest the earth on the 21st, at 7:06 p. m.; rises on the 1st, at 12:40 a. m.; sets on the 11th, at 9:15 p. m.; sets on the 21st, at 2:45 a. m.

MERCURY.—On the 1st, rises at 5:55 a. m., and sets at 9:07 p. m.; on the 11th, rises at 6:18 a. m., and sets at 9:14 p. m.; on the 21st, rises at 6:18 a. m., and sets at 8:48 p. m.; on the 11th, at 3:55 p. m., is 2°29' north of the moon; on the 12th, at 3:00 p. m., is at its greatest eastern elongation (24° 24'), and is visible to the naked eye for a few evenings before and after this date; on the 17th, at 1:00 p. m., crosses the ecliptic going south; on the 25th, at 6:00 p. m., is stationary; on the 27th, at 6:00 p. m., is farthest from the sun; up to the 20th, has a direct motion of 21° 23' 30''; during the remainder of the month, a retrograde motion of 1° 27' 30''; diameter increases from 6''.7 on the 1st, to 11''.4 on the 30th.

VENUS.—On the 1st, rises at 4:01 a. m., and sets at 6:23 p. m.; on the 11th, rises at 4:03 a. m., and sets at 6:45 p. m.; on the 21st, rises at 4:11 a. m., and sets at 7:03 p. m.; on the 1st, at 8:00 a. m., is 54' north of *Neptune*; on the 8th, at 2:44 p. m. is 3° 39' north of the moon; on the 20th at 11:00 a. m., crosses the ecliptic going north; has a direct motion of 39° 27' 15''; diameter on the 1st, 10''; on the 30th, 9''.8.

MARS.—On the 1st, rises at 2:20 p. m., and sets on the 2nd, at 1:46 a. m.; on the 11th, rises at 1:51 p. m., and sets on the 12th, at 1:09 a. m.; on the 21st, rises at 1:25 p. m., and sets on the 22nd, at 12:35 a. m.; on the 5th, at 2:00 p. m., crosses the ecliptic going south; on the 18th, at 7:43 a. m., is 5° 47' south of the moon; has a direct motion of 7° 13'; diameter on the 1st, 13''.3; on the 30th, 10''.8.

JUPITER.—On the 1st, rises at 6:19 p. m., and sets on the 2nd, at 3:59 a. m.; on the 11th, rises at 5:34 p. m., and sets on the 12th, at 3:16 a. m.; on the 21st, rises at 4:49 p. m., and sets on the 22nd, at 2:33 a. m.; on the 21st, at 6:27 a. m., is 3° 51' south of the moon; has a retrograde motion of 3°04'45''; diameter decreases from 43''.2 on the 1st, to 41''.4 on the 30th.

SATURN.—Is an evening star, setting as follows: on the 1st, 11th, and 21st, at 10:52, 10:16, and 9:40 p. m., respectively; on the 13th, at 2:40 a. m., is 20' north of the moon; has a direct motion of 3°08'15''; diameter decreases from 16'' on the 1st, to 15''.6 on the 30th.

URANUS.—Is also an evening star, setting on the 2nd, 12th, and 22nd, at 1:50, 1:10, and 12:31 a. m. respectively; on the 6th, at midnight, is 47' north of *Mars*; on the 18th, at 3:11 a. m., is 4°36' south of the moon; on the 20th, at 2:00 a. m., is stationary; up to the 20th, has a retrograde motion of 8'21''; from this date to the end of the month, a direct motion of 4'31''; diameter on the 1st, 3''.8; on the 30th, 3''.6.

NEPTUNE.—Is a morning star, rising on the 1st, 11th, and 21st, at 4:05, 3:27, and 2:49 a. m., respectively; on the 1st, at 8:00 a. m., is 54' south of *Venus*; on the 7th, at 8:48 p. m., is 2°57' north of the moon; has a direct motion of 1°04'; diameter on the 1st, 2''.5; on the 30th, 2''.6.

OCCULTATIONS (MOON).—On the 21st, *Chi Ophiuchi*, beginning at 8:31, and ending at 8:56 p. m.; on the 27th, *Gamma Capricorni*, beginning at 12:05, and ending at 1:23 a. m.; on the 27th, *Delta Capricorni*, beginning at 4:40, and ending at 5:56 a. m. (all Washington Mean Time).

THE QUESTION TABLE.

MINERAL RESOURCES OF THE UNITED STATES.

1. According to the last report of the United States Geological Survey (1886) what was the total value of the metallic and non-metallic mineral substances for that year?
2. According to the same report, what was the total product of all kinds of commercial coal?
3. What two regions are our most important sources of domestic supply of iron ore?
4. What is remarkable about the Gogebic and Vermilion Lake mines?
5. To what state is the production of quicksilver practically confined?
6. What state furnishes the only lithographic stone worthy to compete with that imported?
7. What salt is produced in Nevada and California and nowhere else in commercial quantity on the Western Continent?
8. What abrasive materials are found in the United States?
9. Where are the sandstone deposits from which grindstones are obtained?
10. What structural materials are produced in the United States?
11. What is the most important coke-producing center in the United States?
12. Where have the greatest deposits of natural gas been struck?
13. What is the average production of the Murrysburg, Pennsylvania, gas wells per day?
14. Why was the discovery of petroleum in north-eastern Ohio a geological surprise?
15. What ore is obtained from the Crimora mine, Virginia?
16. Where has the finest known hydrophane been discovered?
17. Where have the largest deposits of tin been discovered?
18. Where is phosphorus manufactured?
19. Name the six states and one territory from which most of the table and dairy salt is obtained?
20. What state has the greatest number of commercial mineral springs?
21. What mineral paints are produced in the United States?
22. What two states lead in the production of gypsum?
23. Mention two localities where systematic mining for precious stones is carried on?
24. What is peculiar about some of the agate pebbles of the Pescadero Beach, California?
25. What graphite mines are most extensively worked?

BOTANY.—V.

1. What is the "red snow" of arctic regions and high mountains?
2. Why do many of the long-tubed flowers open only at night, and have a strong perfume, and light color?
3. What is peculiar about the walking fern or leaf?
4. Do all twining vines turn toward the sun?
5. Why is the pimpernel called "the poor man's weather-glass"?
6. Why do flowers frequently precede the leaves in spring?
7. By whom was the broom corn introduced as an agricultural product?
8. How does the Brazil nut grow?
9. The colored converging lines of flowers are of what use to insects?
10. What are Job's tears, and for what are they often used?
11. What color do plants most always have that attract bees and butterflies?
12. Where are the flowers of the calla?
13. What part of the potato is the edible portion?
14. To what flower does Shakespeare refer in these lines:
"And cuckoo buds of yellow hue,
Do paint the meadows with delight."
15. In general, what are some of the differences between British wild flowers and our own?

THE WORLD OF TO-DAY.

GERMANY.

1. When was the German Empire formed, and what did its Constitution replace?
2. From what city was King William I. of Prussia proclaimed Emperor of Germany?
3. In what are the sovereign powers of the Confederation of States vested?
4. In what two bodies conjointly are vested the legislative functions of the Empire?
5. How are the members of these bodies elected, how often do they meet, and by whom are they called together?
6. What is necessary before an Imperial law can take effect?
7. Who is Chancellor of the Empire?
8. Over which assembly does he preside?
9. What other posts does he fill?
10. Who is Germany's greatest general?
11. What anniversary was celebrated in Heidelberg in 1886?
12. What three emperors met in Russian Poland in 1884?
13. What was the result of their conference?

14. What treaty of alliance was arranged by Bismarck and Count Kalnoky in 1887 at Friedrichsruhe?
15. What alliance was agreed upon in Berlin soon after, by Bismarck and Signor Crispi?
16. Under what circumstances was the Reichstag dissolved, January 14, 1887?
17. According to the Septennate Bill what is the peace effective of the German army?
18. What was the result of the bill authorizing the expulsion of Socialists, introduced into the Reichstag, December 15, 1887?
19. What was the occasion of Bismarck's great speech before the Reichstag, February 6, 1888?
20. What was provided for in the Military Loan Bill, passed February 8, 1888?
21. In what province are radical measures taken for Germanizing the inhabitants?
22. What announcement was made to the Reichstag, March 9, 1888?
23. What was proclaimed as the policy of Frederick III. on his accession?
24. According to the decree signed March 21, what authority has Crown Prince William?
25. What proposed royal marriage has caused some excitement in political circles?

FRANCE.

1. When and by whom was the present French republic proclaimed?
2. How many republics had existed before the present one?
3. Whose downfall immediately preceded its establishment?
4. Who was the first president of this republic; and what presidents have succeeded him?
5. In what war was France engaged at the time of the establishment of this republic?
6. For what general in this war was the sentence of death commuted to imprisonment for twenty years, and degradation from his rank?
7. When did France by the payment of the last installment of this war debt free herself from foreign occupation?
8. During the Commune how did Gambetta escape from Paris to Tours?
9. For how long a time is the French president elected?
10. Of what departments does the legislative body of the French government consist?
11. For how long a time are the members of each department elected?
12. When was the bill abolishing life membership in the Senate passed?
13. Through whose misdemeanors was the resignation of President Grévy brought about?
14. Who is the present Premier of France?
15. What does the Universal Military Law demand of every Frenchman?
16. What is the principal colony of France?
17. By what proceeding in Africa in 1881, did the French give offense to England, Italy, and Turkey?
18. What caused the recent trouble between France and China regarding Tonquin?
19. What bill against the French princes was passed in June, 1886?
20. When and where did Napoleon III. die?
21. By the death of what person did the principal line of the Bourbons become extinct?
22. The centenary memorial of what event are the French preparing to celebrate in 1889?
23. Who is Louise Michel?
24. What eminent French statesman and premier distinguished himself while minister of instruction by his bill against clerical teachers in the schools?
25. What military leader is at present the most popular personage who has arisen in French politics since Gambetta?

MISCELLANEOUS QUESTIONS.

1. How many miles of new railway track were laid in the United States during 1887?
2. From what three institutions did Matthew Arnold receive the degree of Doctor of Laws?
3. What styles of type are used in the body of THE CHAUTAUQUAN, in the Editor's Outlook, and in The Question Table?
4. What president of the United States was married twice to the same woman?
5. Where is the famous Loop on the Union Pacific Railway?
6. Why is the northern boundary of Delaware a curved line?
7. Why were the Black Hills of Dakota so named?
8. Who established Arbor Day?
9. What man was Luther's chief antagonist?
10. Where are the finest three cathedrals of Spain?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR MAY.

THE PAST DECADE IN THE UNITED STATES.

1. January 1, 1879. 2. 50, 152, 866. 3. About 40,000 emigrated to Kansas.
4. In Atlanta, Georgia. 5. The centenary of the cotton industry of the United

States. 6. 1884. 7. The assassination of President Garfield. 8. A succession of brilliant sunsets of unusual kind. 9. The Charleston earthquake followed by others of less violence. 10. 84°+-. 11. 1883. 12. Greenwich. 13. Queen Kapiolani. 14. December 2, 1886. 15. Interstate Commerce and Indian Severalty Bills.

BOTANY—IV.

1. The calyx. 2. It is a multiple fruit in which the inflorescence in ripening has become fused, such as the pineapple. 3. The scar where the ovule or seed was attached to its base. 4. The enlarged fleshy scales which have become succulent. 5. A cone. 6. The production of seeds. 7. So as to allure birds and animals that they may aid in the dispersion of the seeds. 8. Wind, water, animals, hygroscopism. 9. That they may be carried to various places. 10. Thistle, dandelion, cotton bush. 11. "Sometimes it is an advantage to the plant that its seeds should be swallowed by birds, and their resemblance to insects would lead to this result; and if it is desirous to escape from grain-eating birds the resemblance to insects would serve as a protection." 12. One part of the fruit will absorb water more quickly than another, or part with it more readily; this causes a strain, then it bursts and throws the seeds. 13. It is an annual with rounded pods found in sandy places; it rolls up into a ball and is blown about by the wind until it finds a moist place, then it strikes root and grows. 14. The vibratile hairs carry the spores along until they find a suitable place to grow. 15. The seeds are sticky, and in falling they adhere to the trees. 16. In the upper part of the capsules are little doors, and when the wind swings the plants, the seeds roll out. 17. They do not bear true seeds, but spores which serve the same purpose. 18. When ripe it becomes gorged with a fluid and is so distended that when pulled from the stalk the pressure of the walls throws the seeds out at the place where the cucumber was attached to the stalk. 19. By the capsules opening elastically and thus throwing the seeds. 20. They sink to the bottom of the water in the fall, and stay there during the winter, then come to the surface in the spring and commence to grow.

GREAT ENGINEERING ENTERPRISES.

1. New York, Creton; Boston, Cochituate; Baltimore, Jones' Falls; Washington, Washington aqueduct; London, New River; Paris, Vanne and Canal

l'Ourcq; Marseilles, Roquefavour; Glasgow, Loch Katrine; Vienna, Vienna aqueduct. 2. Hoosac, four and three-fourths miles, twenty-two years; Mount Cenis, seven and five-eighths miles, fourteen and one-half years; St. Gothard, nine and one-fourth miles, nine and one-fourth years; Arlberg, six and three-eighths miles, five years. 3. Himalayan R. R., from foot-hills of the Himalayas to Darjeeling, 7,700 feet above sea-level. 4. Alexandrovsky in Russia over the Volga; Moerdyck in Holland; Dnieper bridge, over the Dnieper in Russia. 5. Mersey Railway Tunnel. It is 2,000 yards long. 6. It crosses the Douro and connects the cities of Oporto and Villanova de Gaia, Portugal. It is 1,278 feet long, and has but one span. The height is 240 feet above low water. 7. It is brought sixteen miles by aqueduct. 8. By making a new mouth to the Maas through the Hook of Holland and prolonging the new outlet into the sea by jetties. 9. By the formation of a reversed dune which reacts upon itself. 10. Minot, Boston Bay; Spectacle Reef, Lake Huron; Bell Rock, entrance to Friths of Forth and Tay; Skerryvore, coast of Argyleshire, Scotland; Eddystone, English Channel, 9 miles from Cornwall. 11. Reclaiming the swamp lands. 12. New York, Lake Erie and Western R. R. The height of the railroad level is 301 feet above the stream in the center of the chasm. 13. Danube. Mississippi. 14. Merced Irrigating Canal. 15. DeLesseps. Suez and Panama canals. 16. Nevada. 17. Steel arch bridge across the Mississippi at St. Louis. James B. Eads. 18. Suspension aqueduct of the Penn. canal across Allegheny River; Monongahela suspension bridge; Niagara suspension bridge; bridge over the Allegheny at Pittsburg; over the Ohio at Cincinnati; East River Bridge, connecting Brooklyn and New York. 19. By constructing a dike twenty-four and one-half miles long, of sand faced with clay, reaching sixteen feet above sea-level and six and one-half above the highest tide. The cost was about \$46,000,000. 20. Royal Albert Dock on the Thames.

MISCELLANEOUS.

1. In 1821. 2. 1784. 3. Goldsmith. 4. Madame Parepa Rosa. 5. Cervantes. 6. The wife of Martin Luther. 7. Madame Guyon. 8. Mrs. H. E. V. Stannard. 9. It lies prostrate at the foot of Popocatepetl. 10. A vast fortress on a precipitous rock 387 feet above the Rhine.

TALK ABOUT BOOKS.

A life of Robert Burns* written by his renowned countryman Mr. Stuart Blackie could but promise great things, and the promises are fully met. With all the accomplishments which high scholastic training can bestow, Mr. Blackie has kept himself close to Nature's teachings; and with clear eyes, sympathetic heart, and appreciative mind, he has interpreted with rare skill the genius of this untutored brother man of his, who is universally acknowledged to be one of Nature's truest poets. The brief study of civilization found in the opening pages clearly reveals both the analytical power of the author and his art of happy expression, and whets the appetite of the reader for the delightful memoir which follows. It is a book which touches the deepest emotions and wins admiration for its keen philosophical researches.

A life dominated by the high purpose of devoting itself entirely to the elevation of the women of her own land was that of Dr. Anandabai Joshee,† the young Hindoo woman who came to America in 1883 to receive a complete medical education. In the preparation for her work she wore herself out, returning to her own beloved shores after four years, only to die. The sad story of this short, sweet, strong life has been well written by Mrs. Dall. A large part of the book is made up of the letters of Dr. Joshee herself, bright, attractive, and models of pure, clear, though frequently quaint, English.

The biography of England's "banker poet" down to the time of his settlement, in the fortieth year of his age, in St. James Place which in later years gained such a wide social celebrity, is given in Mr. Clayden's "Early Life of Samuel Rogers."‡ The book enters minutely into all the details of personal history. Its strongest interest clusters about the frequent glimpses it reveals of prominent literary and other characters more famous than the poet himself. The style of the book is slow and heavy, and in this regard it is in keeping with the commonplace extracts from the journals of Rogers. One wonders how such a style could be maintained in treating of some of the stirring events.

It was certainly a most fitting labor of love that the life of the great Egyptologist Richard Lepsius§ should have been written by his admiring and worthy follower in the same field of science, Georg Ebers. As a literary production the work sustains the high reputation of its author; as a testimonial to his beloved friend, it is ardent, loyal, and full of noble tributes. The book estimates the great scientific achievements of Lepsius, relates his personal experiences, and portrays his domestic life. Although of such a character as to possess special attractions for the technical student, yet it will be found of interest to the general reader, thus explaining at once its author's double fame as a scientist and a novelist.

* Life of Robert Burns. By John Stuart Blackie. New York: Thomas Whitaker, Bible House. Price, 40 cents.

† The Life of Dr. Anandabai Joshee. By Mrs. Caroline Healey Dall. Boston: Roberts Brothers. Price, \$1.00.

‡ The Early Life of Samuel Rogers. By P. W. Clayden. Boston: Roberts Brothers. Price, \$1.75.

§ Richard Lepsius. By Georg Ebers. New York: William S. Gottaberger. Price, \$1.25.

"The Story of New York"* is the first book published in a proposed series of "The Story of the States." The author has adopted the plan of joining all the events which go to make up the history of this state by the thread of a story; and with good taste he has chosen the characters of his story from the ranks of the common citizens. A young emigrant from Holland seeks a home in the New World shortly after the days of Henry Hudson; and his fortunes and those of his descendants down to the present time are traced through all the developments of the state. Of a conservative, deliberate, but, when once convinced, sturdy and most loyal type of character, by the unwilling reception, the slow adoption, and the final unwavering support accorded by them to the innovations of progress, they reflect the growth and development of the people. The book skips details, draws broad outlines, and presents history in a graphic and readable form.

In "Society in Rome under the Cæsars"† the author presents a clear view of the Roman type of character, and traces the processes which led to its high development and also to its subsequent decay. He holds that the greatest molding influences were the national religion, which taught that the highest duties were owed to the state; philosophy, which pointed to virtue as the greatest aim in life; and morality. The social customs are fully explained, and Roman civilization is compared with that of other lands. The style of the author is clear and candid, and the book is a satisfactory summary of the whole subject, going in a cursory manner even into minor details.

"The United States of Yesterday and To-morrow,"‡ while it contains nothing new in its statistics, is yet a book of continuous surprises. The thought of the great distances and immense areas in America has been time and again presented in almost every form; and yet who could restrain an exclamation on reading from this book, "If the entire living population of the globe—fourteen hundred millions—were divided into families of five persons each, all these families could be located in Texas, each family having a household of half an acre, and then leave more than seventy millions of lots untaken." The six great acquisitions of territory made by the United States since its organization into a nation form the theme of the greater part of the work. The author's hopeful and flattering outlook for the future, and his well-founded reasons for it appeal alike to the pride and patriotism of the reader. These prophecies are not in the least sensational or visionary, but are the logical deductions of reasoning.

The author of "The Government Year-Book"§ states that it was his aim "to exhibit the principal forms and methods of government in each particular state." This has been done so thoroughly and so well, giving such excellent

* The Story of New York. By Elbridge S. Brooks. Boston: D. Lothrop Company. Price, \$1.50.

† Society in Rome under the Cæsars. By William Ralph Inge, M. A. New York: Charles Scribner's Sons. Price, \$1.25.

‡ The United States of Yesterday and To-morrow. By William Barrows, D. D. Boston: Roberts Brothers. Price, \$1.25.

§ The Government Year-Book. 1888. Edited by Lewis Sergeant. New York: White and Allen.

analyses of constitutions, and plainly showing the development of nations, that one can not help wishing that the aim could have been widened so as at least to have included the *personnel* of each government. With a fine index and copious tables the book is one of the very best of its kind. The only fault that can be found is, that, although containing over six hundred pages, there is not enough of it.

A very inviting little history for young readers, finely adapted also for use in the school-room, is called "Pilgrims and Puritans."* It contains the full narrative of the settlement of Plymouth and Boston. The material is taken from the old histories of Bradford and Winslow, and from the "Journal" of Winthrop, but the story is retold in simple language. The book is well illustrated, contains numerous maps, and full notes for the teacher's use.

The universal interest awakened for Ireland and her cause at the present time, makes Mr. Clarke's drama founded upon the life of Robert Emmet, † an especially timely work. The good taste of the author is to be commended in putting it in the form of prose, thus permitting the eloquent and impassioned speech of Emmet, given just before his execution, to be introduced without a change in the style of writing. The patriotic and tragic scenes in the book are well and strongly drawn and show the author at his best. The few attempts at humor are not very happy. The book contains three small portraits of Emmet.

A new book of travels in England and Russia bears the misleading and heavy title of "Britons and Muscovites."‡ The "traveler" is a well-known American who has learned what manner of writing will be popular. The descriptions and incidents are bright and racy. In his account of his visit to England he bears out the reputation of the Americans for boastfulness, by drawing several sharp contrasts between the customs of that land and America, always to the advantage of the latter. He conducts the reader through Russia in a systematic way, carefully mapping out the route, and presenting clear word-paintings of the places.

In "New England Legends and Folk Lore,"§ Mr. Drake has collected many of those scattered tales which were floating in various forms throughout the country, but which on almost every demand for positive knowledge concerning any one of them proved so elusive and unsatisfactory. He has pinioned them all fast in a very attractive volume; has sought out the origin and meaning of those that were obscure; and has shown the superstitious influences which gave birth to the events described in many of them. Tales of the supernatural, of witchcraft, or sorcery; singular historical incidents; and stirring patriotic events are all told in a terse, concise manner, imparting just that information regarding them that the inquirer wants. The book is a valuable one for a reference library.

A charming account of travel in Southern Africa is found in "Yankee Girls in Zulu Land."¶ A little party of three sisters after landing at Cape Town, proceeded slowly—frequently making long stops of weeks, or even months, in one place—through Cape Colony, Orange Free State, the Transvaal, and Natal. The diamond mines and the process of obtaining the precious gems, the gold fields, ostrich farming, and the Boer Rebellion, are among the themes which are minutely and picturesquely described. A more fearless, enthusiastic, thorough-going, and unconventional party of travelers can not be imagined. They found all there was both of information and enjoyment in their journeys; and the pleasing manner in which all this is told, absorbing the reader's interest from first to last, proves one of them to be as good a writer as traveler. The book in its outward form is in every particular a fine specimen of high art in book-making.

The high reputation in which "Chamber's Encyclopedia"|| has been held for the last twenty years, since its first appearance, makes any words of commendation for it at the present time unnecessary. To enable it to meet the demands for information concerning the most recent times, it has been thoroughly revised. Many entirely new articles have been prepared for it; many corrections and revisions have been made in others to adapt them to the developments of the times; and the whole has been carefully edited. It contains many political, physical, and ethnological maps, and full reports of the latest explorations in every field of research. Numerous clear illustrations lend great aid to the articles. Special attention has been given to subjects pertaining to the New World. The volumes are of convenient form, well made, and printed in large clear type on good paper.

Dr. Potts in his "Faith made Easy"*** has written a book most helpful for Christian readers and most convincing for doubting ones. Simple in style, logical in reasoning, decided in the expression of ideas, it makes a strong appeal in defense of the religion of the Bible. The grounds of Christian belief are thoroughly explored, and their verity shown to be unquestionable. One

aim the writer had in view was the establishment of the great body of the people in stronger and clearer views of truth, and assisting them to think vigorously for themselves on these matters. That he has accomplished this, a reading of his book will convince any one.

To speak of the good qualities of a work so long and favorably known as Madame Guyon's explanations and reflections on "The Book of Job" would be superfluous. This is one volume of the extensive series of commentaries of whose origin she said: "When I began, it was given me to write the passage which I read, and instantly upon it was given me its explanation which I also wrote, going on with inconceivable expedition; light poured in upon me in such a manner that I found I had in myself treasures of wisdom and knowledge which were before unknown to me. . . . Thus the Lord made me go on with explanation of the Holy Scriptures." Mrs. Russell has made a very satisfactory translation.

A book of substantial excellence both of plan and execution is Dr. Ackerman's "Man a Revelation of God."† Its aim is to help the honest doubter over difficulties, and the author has shown much patience and sympathy in dealing with the different phases of the subject. The simple style and wise avoidance of technical terms make easy reading, carrying, however, none the less force in the strong arguments and the honest exposition of Divine truth.

A noteworthy example of the kind of preaching that really helps, is the volume of sermons by the late Dr. Hitchcock.‡ The themes chosen are of vital interest, and are treated with an eloquence that appeals to both intellect and heart. Of frequent occurrence are the thoughts that religion is a matter of the life, and that life is not a victory but a battle. There are nineteen sermons in the collection.

Two books which advantageously can be made companion pieces by those interested in manual training are Seidel's "Industrial Instruction"§ and Woodward's "Manual Training School."¶ The former work holds that industrial training is essential to harmonious culture. Its treatment has a flavor of novelty. Without stating his idea of the system to be employed, the author takes up the objections from all sources and meets them, generally with success. While Seidel's book is strong in its presentation of the educating and social power of manual training, it lacks the practical force of Prof. Woodward's work. The latter shows exactly what is done in the most advanced manual school in America, that at St. Louis, gives the status of the system both at home and abroad, and presents the educational advantages to be derived from its introduction. It is as fair, complete, and philosophical a putting of the question as has yet been made.

A memorial in honor of the late ex-Governor R. E. Fenton has been issued by the New York state legislature. It is a handsome token of the appreciation in which Governor Fenton was held by the commonwealth he so honored and for which he did such splendid service. Hon. Chauncey M. Depew's oration before the legislature fills the bulk of the volume. Mr. Depew's address contains a rapid survey of the career and a noble and true estimate of the character of Governor Fenton.

A memorial of great interest is that issued by the Government in honor of General John A. Logan. The many eulogies by senators and representatives delivered in Congress are printed here. These estimates of friends and opponents, of associates in war and peace, present a many-sided view of the sturdy, loyal General. They are more than mere conventional tokens of respect; they are the honest judgments of men who respect the worth and love the character of General Logan.

A magnificent example of the work of the Bureau of Ethnology is contained in its fourth annual report.¶ Picture-writing among the Indians of North America is the subject of one-half the volume. A great amount of material has been collected from all quarters, written up in a bright, clear style, and elaborately illustrated. It makes a most fascinating study. The chapters on ancient pottery are better done than the preceding, though less fully illustrated. This report is as valuable and of as great popular interest as any yet issued by the Bureau.

The little manual "Accidents and Emergencies" teaches what every man and woman ought to know, *i. e.*, what should be done in the treatment of injuries while waiting for a physician. The author, an eminent surgeon, understands the necessity of plain and minute directions, and of common sense suggestions that would not occur to those excited by the presence of accident. The index is complete, and leading words on the pages are in bold type, that

* The Book of Job: With explanations and reflections regarding the interior life. By Madame Guyon. Boston: B. B. Russell. Philadelphia: G. W. McCalla.

† Man a Revelation of God. By G. E. Ackerman, A. M., M. D., D. D. New York: Phillips and Hunt. Cincinnati: Cranston and Stowe. Price, \$1.50.

‡ Eternal Atonement. By Roswell Dwight Hitchcock, D. D., LL. D. New York: Charles Scribner's Sons. 1888. Price, \$1.50.

§ Industrial Instruction: A Pedagogic and Social Necessity. By Robert Seidel. Translated by Margaret K. Smith. Boston: D. C. Heath & Co. 1887. Price, 80 cts.

¶ The Manual Training School. By C. M. Woodward, A. B., Ph. D. Boston: D. C. Heath & Co. 1887. Price, \$2.00.

¶ Fourth Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution. 1882-83. By J. W. Powell. Washington: Government Printing Office. 1886.

** Accidents and Emergencies. By Charles W. Dulles, M. D. Philadelphia: P. Blakiston, Son and Co. Price, 75 cts.

* Pilgrims and Puritans. By N. Moore. Boston: Ginn & Company.

† Robert Emmet: A Tragedy of Irish History. By Joseph I. C. Clarke. New York: G. F. Putnam's Sons. Price, \$1.00.

‡ Britons and Muscovites. By Curtis Guild. Boston: Lee and Shepard. Price, \$2.00.

§ A Book of New England Legends and Folk Lore. By Samuel Adams Drake. Illustrated. Boston: Roberts Brothers. Price, \$2.00.

¶ Yankee Girls in Zulu Land. By Louise Vescelius-Sheldon. Illustrated by C. A. Graves. New York: Worthington Co. Price, \$2.00.

|| Chamber's Encyclopedia. New Edition. Vol. I. Philadelphia: J. B. Lippincott Company. Price, \$3.00.

*** Faith Made Easy. By James H. Potts, M. A., D. D. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. Price, \$2.50.

the subjects may be found without unnecessary delay. Popular appreciation is attested by the fact that the book already has reached its third edition.

In "St. George and the Dragon," Mrs. Lothrop (Margaret Sidney) discloses a remarkable power in portraying child life. The story is a perfect reflection of what the author, with her sympathetic nature and inquiring eyes, saw in the soul of a genuine, sturdy, noble boy. With no trace of genius about him, of decidedly ordinary ability, but with his whole being attuned to truth, he is represented as fighting from babyhood against what he thought wrong and base. Bravely meeting all the ills of life he developed into a youth for whom the world was waiting, ready to offer him her highest, most responsible positions.

An ingenious device for giving a bird's-eye view of the whole course of history is shown in a chart called "The Stream of Time." Each nation is represented as a stream taking its rise or branching off from some other stream in that part of the map which is devoted to its period of time. The centuries are marked from the top to the bottom of the chart by black lines running across it and numbered on the side margins. Though extremely complex in its contents, it is very simple in arrangement, any one being able to tell from a glance at it the leading events and characters in any century. A little "Manual of History" accompanies the Chart giving a brief account of the different lands and peoples, and references to books treating of each.

*St. George and the Dragon. By Margaret Sidney. Boston: D. Lothrop Company. Price, \$1.00.

†The Stream of Time. And Manual of the World's History. By Henry A. Ford, A.M. Detroit, Michigan: F. B. Dickerson & Co.

BOOKS RECEIVED.

Rest or Unrest. A story of the Parisian Sabbath in America. By Sarah J. Jones. New York: Phillips and Hunt. Cincinnati: Cranston and Stowe. Price, 90 cts.

Aphorisms. An address delivered before the Edinburgh Philosophical Institution, Nov. 11, 1887. By John Morley. London and New York: Macmillan and Co.

Amos Bronson Alcott. His Character. A sermon by Cyrus A. Bartol. Boston: Roberts Brothers. Price, 20 cts.

Nature Readers. Sea-side and Way-side. No. 1. By Julia McNair Wright. Boston: D. C. Heath & Co.

Christopher, and Other Stories. By Mrs. Amelia E. Barr. New York: Phillips and Hunt. Cincinnati: Cranston and Stowe. Price, \$1.25.

The Annotated Seraph. "The Last Made First." By G. H. Pollock. Volume 1. John P. Sheiry, Printer and Publisher, 623 D St., N. W., Washington.

Question Book of Book-Keeping. By C. W. Bardeen. Syracuse, N. Y.: C. W. Bardeen.

A Kiss for a Blow. A collection of stories for Children. By Henry C. Wright. Illustrated. Price, 35 cts. Boston: Lee and Shepard.

First Steps with American and British Authors. By Albert F. Blaisdell, A. M. Boston: Lee and Shepard.

Too Curious. A Novel. By Edward J. Goodman. Price, 25 cts. The Deserter and From the Ranks. By Captain Charles King, U. S. A. Price, 50 cts. Philadelphia: J. B. Lippincott Company.

Paul and Virginia. By Bernardin de Saint-Pierre. Translated from the French by Clara Bell. New York: William S. Gottsberger.

The Story of Jewād. A romance. By 'Ali 'Aziz Efendi, the Cretan. Translated from the Turkish. By E. J. W. Gibb, M. R. A. S. New York: William S. Gottsberger.

"The Table is Set!" A comedy in one act, adapted from the German of Benedix. By Welland Hendrick, A. M. Syracuse, N. Y.: C. W. Bardeen.

The Seven Little Sisters Who Live on the Round Ball that Floats in the Air. By Jane Andrews. Boston: Lee & Shepard. Price, 55 cts.

The Lay of the Last Minstrel. By Sir Walter Scott. Edited by Margaret Andrews Allen. Boston: Ginn and Company. Price, 35 cts.

Monarchs I Have Met. By W. Beatty-Kingston. Illustrated. New York: Harper & Brothers. Price, 50 cts.

Thucydides, Book V. Edited on the basis of Classen's Edition. By Harold North Fowler. Boston: Ginn & Company.

Practical Lessons in the Use of English. For Grammar Schools. By Mary F. Hyde. Boston: D. C. Heath & Company.

Father Solon or The Helper Helped. By the Rev. De Los Lull. New York: Wilbur B. Ketcham. Price, \$1.50.

The American Annual of Photography and Photographic Times Almanac for 1888. Edited by C. W. Canfield. New York: Scovill Manufacturing Company.

Cheap Books and Good Books. By Brander Matthews. New York: The American Copyright League.

Tracts: Rome in Rome. By a Roman Citizen. Price, per set by mail, 6c. The Kit Tracts. Price, per package, 10 cts. Our Own Church Series. No. 10, 11, and 12. By J. H. Vincent, D. D. Price, 4 cts. per copy, by mail 5 cts.

New York: Phillips and Hunt. Cincinnati: Cranston and Stowe.

An Epitome of Anatomy, Physiology, and Hygiene, including the Effects of Tobacco and Alcohol. By H. H. Culver. Boston: Ginn and Company, Price, 25 cts.

Introduction to Chemical Science. By R. F. Williams, A.M. Boston: Ginn and Company. Price, 90 cts.

A Treatise on Plane Surveying. By Daniel Carhart, C.E. Boston: Ginn and Company.

The Field-Ingersoll Discussion. Faith or Agnosticism. New York: The North American Review.

SUMMARY OF IMPORTANT NEWS FOR APRIL, 1888.

HOME NEWS.—April 3. A strike lasting seven hours on the Michigan Central R. R. in Chicago.

April 4. Deadlock in the House of Representatives over the Direct Tax Bill.—The boycott against the Chicago, Burlington, and Quincy R. R. raised on all connecting roads.

April 5. Marietta, Ohio, begins a four days' celebration of its centennial.—A storm of wind in Faribault, Minn., destroys \$100,000 worth of property.—A fire in Amesbury, Mass., throws one thousand persons out of employment.

April 7. Death of Gen. Quincy A. Gilmore.—Death of Gen. John H. King.

April 9. Opening of the Denver, Texas, and Fort Worth R. R.

April 12. The deadlock in the House of Representatives is broken.

April 13. Much damage from freshets in Minnesota and Wisconsin.

April 14. Death of Prof. W. F. Sherwin.

April 15. A railroad collision near Philadelphia wrecks four cars of the New York and Washington Express, and injures twenty persons.

April 16. A brewery lockout of five thousand men begins in New York City and vicinity.

April 17. Death of ex-Senator Roscoe Conkling.

April 18. Death of Mr. R. G. Hassard of the New York Tribune.—Death of Dr. C. R. Agnew.

April 21. Prof. G. S. Hall accepts the presidency of Clark University at Worcester, Mass.

April 22. Strike of one thousand four hundred Chicago bakers.—The strike in the Carnegie steel works at Braddock, Pa., ended by five hundred non-union men returning to work.

April 23. Laying of the corner stone of Grant Memorial Hall at the State University of Nebraska.

April 25. New Haven, Conn., celebrates its 250th anniversary.

April 27. Wide observance of Gen. Grant's birthday.

April 28. Wreck of a passenger train at Olean, N. Y., on the N. Y. and Penn. R. R.

April 29. Operation of the Owen Sunday Closing Law closes all but 53 of the 2,300 liquor saloons in Cincinnati.

April 30. The Hon. Melville W. Fuller of Chicago, nominated for Chief Justice of the United States.

FOREIGN NEWS.—April 2. Appointment of the new French cabinet.

April 3. Death of M. Planchon, the French botanist.

April 5. Bismarck threatens to resign because of the proposed marriage of Prince Alexander and Princess Victoria.—Death of Cardinal Martinelli.

April 6. Great damage from the bursting of a water-spout in Pesth, Hungary.

April 7. A tornado in Dacia, India, causes the death of forty persons and injures five hundred.

April 8. Numerous arrests made in proclaimed league meetings at various points in Ireland.

April 9. Gen. Boulanger elected to the Chamber of Deputies by the Department of the Dordogne, but declines the seat.—The Tangier dispute referred to arbitration.

April 10. Newfoundland refuses to join the Canadian confederation.

April 13. Suspension of the American Exchange in London, with liabilities of \$4,000,000.

April 15. General Boulanger elected member of the French Chamber of Deputies by the Department of the Nord.

April 16. Death of Matthew Arnold.

April 18. The Vatican breaks off negotiations with Russia.

April 19. New insurrections in Rumania.

April 20. A street encounter in Paris between 1,500 students and the partisans of Boulanger.

April 22. Queen Victoria leaves Florence for Berlin.

April 23. An affray between Turks and Christians at Khania.

April 26. Count Herbert Bismarck appointed Prussian Minister of State and Prussian Minister of Foreign Affairs.

April 27. The Pope issues a decree condemning the plan of campaign in Ireland.

April 28. The Panama Lottery Bill passes the Chamber of Deputies.—The Serbian ministry resigns and a new one is elected.

SPECIAL NOTES.

The thirteenth volume of the *Chautauqua Assembly Herald* will begin its annual issue on the Saturday before the opening of the coming Assembly, August 7. This paper the official organ of the Chautauqua Assembly, is published in nineteen daily numbers. It aims to give accurate and animated accounts of the entire round of Chautauqua life, printing stenographic reports of some seventy of the lectures delivered on the platform, reporting in full interesting special conferences, classes, and meetings, and gathering full accounts of the men, the opinions, and the events which make a Chautauqua summer so interesting and so unique. The *Assembly Herald* is indispensable to Chautauquans and of great value to all readers who wish to secure the latest lectures on topics of the day. To all those sending in their subscriptions at once, a copy of the advance number of the *Assembly Herald* will be sent. This issue appears in the form of THE CHAUTAUQUAN this season and consists of 32 pages well illustrated. It contains full accounts of all the various work of the coming session, a detailed program for each day from July 3 to Aug. 28, special railroad rates from all parts of the country to Chautauqua and return, information concerning expenses, and, in short, all that any one desiring to visit the Lake would care to know. The *Daily Assembly Herald* will keep its old form. We are able to offer those who wish the *Assembly Herald* for 1888 and Volume IX. of THE CHAUTAUQUAN a special combination rate of \$2.25. This offer will be withdrawn after August 1.

CLASS OF 1887.—The following names are to be added to the list of graduates in the Class of 1887:

Emma Gallup, Nebraska; Rev. Willard E. Howell, New York; Mrs. Elizabeth Edwards, Kansas; Jennie M. Bryan, Ohio.

The name of Mrs. R. A. Rector appeared among the Nebraska graduates in our April issue, it should have been among those from Arkansas. The name of Genevive Otis should have been in the Iowa list of the same issue, instead of that of New Jersey.

The cost of the Readings in the C.I.S.C. course for 1888-'89 will be as follows:

Outline History of Greece.	Vincent.	40c.
Preparatory Greek Course in English.	Wilkinson.	\$1.00
College Greek Course in English.	Wilkinson.	1.00
Character of Jesus.	Bushnell.	40
Modern Church in Europe.	Hurst.	40
Chemistry.	Appleton.	1.00
Zoology.	Steele.	1.20
THE CHAUTAUQUAN.		1.50
Total.		\$6.90

ASSEMBLY CALENDAR.

Bay View, Petoskey, Mich., July 25-Aug. 15.
Recognition Day, July 31.
Bluff Park, Montrose, Iowa, July 18-28.
Recognition Day, July 25.
Chautauqua, N. Y., July 3-Aug. 28.
Recognition Day, Aug. 22.
Colorado, Glen Park, Colo., July 10-21.
Recognition Day, July 20.
Connecticut Valley, Northampton, Mass., July 16-21.
Recognition Day, July 17.
Concord Encampment, Concord, Ohio, Sept. 3-8.
Recognition Day, Sept. 6.
Clear Lake, Iowa, July 18-30.
Recognition Day, July 26.
East Epping, N. H., July 20-Aug. 18.
Recognition Day, Aug. 16.
Island Heights, N. J., July 26-29.
Recognition Day, July 26.
Island Park, Rome City, Ind., July 24-Aug. 9.
Recognition Day, Aug. 7.
Kansas, Topeka, Kan., July 10-19.
Recognition Day, July 19.
Kentucky, Lexington, Ky., June 26-July 6.
Recognition Day, July 5.
Lakeside Encampment, Ohio, July 17-31.
Recognition Day, July 26.
Lake Bluff, Ill., July 19-Aug. 3.
Long Pine, Neb., July 12-24.
Mahtomedi, Minn., July 17-Aug. 4.
Recognition Day, July 21.
Monteagle, Tenn., July 3-Aug. 28.
Recognition Day, July 27.
Monona Lake, Wis., July 24-Aug. 3.
Recognition Day, Aug. 1.
Mountain Grove, Berwick, Pa., Aug. 1-8.
Recognition Day, Aug. 1.
Missouri, Warrensburg, Mo., June 27-July 6.
Recognition Day, July 5.
Mountain Lake Park, Md., July 31-Aug. 13.
Recognition Day, Aug. 11.

Nebraska, Crete, Neb., June 28-July 9.
Recognition Day, July 6.
New England, South Framingham, Mass., July 10-21.
Recognition Day, July 18.
Northern New England, Fryeburg, Maine, July 30-Aug. 11.
Recognition Day, August 8.
Niagara, near Toronto, Canada, July 21-Aug. 6.
Recognition Day, July 26.
Ocean City, N. J., July 19-22.
Recognition Day, July 19.
Ocean Grove, N. J., July 14-24.
Recognition Day, July 24.
Ocean Park, Me., July 24-Aug. 2.
Ottawa, Kansas, June 19-30.
Recognition Day, June 28.
Piedmont, Atlanta, Ga., July 24-29.
Pacific Coast, Monterey, Cal., July 5-15.
Recognition Day, July 14.
Puget Sound, Washington Territory, July 25-Aug. 23.
Recognition Day, July 31.
Round Lake, N. Y., July 25-Aug. 14.
Recognition Day, Aug. 7.
Seaside, Key East, N. J., July 26-Aug. 12.
Recognition Day, Aug. 6.
San Marcos, Texas, June 15-July 15.
Southern California, Long Beach, California, August 1-18.
Recognition Day, August 11.
Silver Lake, N. Y., July 17-Aug. 1.
Recognition Day, July 18.
Winnepiseogee, Weirs, N. H., July 17-27.
Recognition Day, July 25.
Waseca, Minn., July 3-18.
Winfield, Kansas, June 20-July 5.
Recognition Day, June 28.
Williams Grove, near Harrisburg, Pa., July 16-21.
Recognition Day, July 28.

CHAUTAUQUA, 1888.

CHAUTAUQUA CALENDAR FOR 1888.

- July 3. Opening Day.
- July 4. Independence Day. Fire-Works.
- July 5. Opening C. C. L. A. and C. S. E. B.
- July 7. Opening Teachers' Retreat.
- July 26. Swedes' Day.
- July 27. Inter-Collegiate Contest.
- July 28. Closing of C. T. R.
- Aug. 4-7. Missionary Institute.
- Aug. 7. Opening Fifteenth Assembly.
- Aug. 15. Denominational Day.
- Aug. 16. Alumni Re-union. Closing of C. C. L. A.
- Aug. 17. International Sunday-school Day.
- Aug. 19. Memorial Sunday.
- Aug. 21. Recognition Exercises C. T. C. C.
- Aug. 22. Recognition Day C. L. S. C.
- Aug. 25. Grand Army Day.
- Aug. 28. Closing Exercises Season 1888.

CHAUTAUQUA COLLEGE OF LIBERAL ARTS.

The summer session of the C. C. L. A. will open on July 5, and continue six weeks. A faculty of thirty-one instructors, representing twenty-three of the leading institutions of learning in this country and Canada will be in attendance during the session. Seventeen different departments have been organized. They are: English; German; French, Old French; Spanish, and Italian; Scandinavian languages and literature; Latin; Greek; Sanskrit, Zend, and Gothic; New Testament Greek; Hebrew; Semitic Languages and Philology; Mathematics; Physics and Chemistry; Geology, Mineralogy, and Botany; History; Political Economy and Social Science; Psychology and Ethics.

In respect to thoroughness the work done at Chautauqua will be equal to that of any college in America. The methods employed will be found fresh, stimulating, and judicious. Teachers will find it to their interest to attend the Chautauqua Schools, if only for the sake of methods. The amount of work accomplished in six weeks by those who give their attention to a single study under circumstances so favorable would, if indicated, seem almost incredible. It can be appreciated only by those who have tried it.

The price of ticket to each department of the C. C. L. A. is \$5.00.

CHAUTAUQUA SCHOOL OF THE ENGLISH BIBLE.

The aim of this new department is to study the Bible from a literary and historical standpoint. The session will begin July 5 and continue three weeks. The courses of instruction will include a study of the English Bible considered as Literature, the Principles of Biblical Interpretation, six courses in the Old Testament and four in the New. Numerous lectures will be delivered in connection with the work. Frequent conferences will be held. The very best instructors, including Dr. William R. Harper, of Yale College, Dr. Broadus, of Louisville, Kentucky, Dr. Marcus D. Buell, of Boston University, and a number of other distinguished scholars and professors, will teach in this department. The tuition fee will be \$2.50 for any and all courses.

SUNDAY-SCHOOL NORMAL WORK.

During the Assembly two daily classes will be taught, covering the entire courses of study of the Chautauqua Normal Union. The instructors will be the Rev. A. E. Dunning and Dr. J. L. Hurlbut.
E-june

The lessons include the principles and methods of instruction as they have been set forth by successful teachers, and as illustrated by God's methods of teaching the race. The Biblical courses are the result of many years of teaching at Chautauqua and other Assemblies, and have been arranged in accordance with the plan of the Committee of the International Normal Union, and in harmony with the scheme of the International Sunday-School Lessons.

TEACHERS' RETREAT.

This favorite department will begin a three weeks' session on July 5. Dr. J. W. Dickinson will be in charge. The chief feature of the Retreat will be the instruction in Psychology and Principles of Teaching, in the Application of these Principles to the various Branches taught in the public schools, in Experimental Science and in Historical English Grammar, and Shakspeare, and lectures upon Kindergarten work, the Inductive Method of Teaching Language, School Organization, Clay Modeling and Industrial Drawing. The tuition fee for the Teachers' Retreat is \$2.50.

IDEAL FOREIGN TOUR.

During July the Ideal Foreign Tourists will visit Spain, holding five Conferences, which will be supplemented by stereopticon views in the Amphitheater.

SPECIAL CLASSES.

MUSIC.—Prof. I. V. Flagler of Auburn, New York, will give lessons in instrumental music; Prof. Harry Wheeler of Boston, in vocal; Dr. H. R. Palmer of New York will conduct a class in Harmony and a Music Teachers' Normal Class; Prof. W. N. Ellis will teach the "Howard Method" of voice culture; Mr. F. H. Butterfield of Washington will have charge of Public School Music and Sight Singing; and the Chorus Drill will be under Prof. Ellis' direction in July and under Dr. Palmers in August.

ART.—The summer session of the Chautauqua Society of Fine Arts will be under the direction of Mr. Ernest Knauff. Studio and Outdoor Sketching classes will be formed. China Painting, Clay Modeling, and Wood Carving will be taught by competent teachers.

ELOCUTION AND ORATORY.—Prof. R. L. Cumnock of Northwestern University will give instruction in the Science of Elocution. Classes for children, for beginners, for advanced pupils, and for ministers will be formed.

KINDERGARTEN INSTRUCTION.—Classes of children are held, to which teachers are admitted for observation. A normal class will be formed for training teachers.

THE BUSINESS DEPARTMENT.—Instruction in Shorthand, Typewriting, and Book-keeping will be given. A Commercial Course has been arranged extending over five weeks and giving a complete course in business affairs.

PHYSICAL TRAINING.—In the Gymnasium classes are provided for teachers, children, ladies, boys and business men. Athletic sports are amply provided for. This department is under Dr. W. G. Anderson.

MEMORY.—The Natural Method of Memory Training will be taught by Prof. W. W. White.

VOLAPUEK.—The New Universal Language will be taught by Mr. C. E. Sprague, the highest authority on the subject in this country.

Full information concerning all the above departments can be secured by addressing,

W. A. DUNCAN, Syracuse, N. Y.

INDEXED PROGRAM.

SERMONS.

- Sunday, July 8, the Rev. J. W. Bashford.
 Sunday, July 15, the Rev. Sam. Jones.
 Sunday, July 22, the Rev. W. P. Coddington.
 Sunday, July 29, Dr. J. M. Buckley.
 Sunday, July 29, the Rev. Sam Small.
 Sunday, August 5, T. DeWitt Talmage.
 Sunday, August 12, the Rev. Phillips Brooks.
 Sunday, August 19, Baccalaureate, Chancellor J. H. Vincent, LL.D.
 Sunday, August 26 (evening), Dr. B. M. Adams.

LITERATURE AND ART.

- The Old, Old Hymns, the Rev. J. L. Russell, July 10.
 Hymns of the East, and Hymns of the West, the Rev. J. L. Russell, July 11.
 German Songs and Scottish Psalms, the Rev. J. L. Russell, July 12.
 John Ruskin, Professor R. F. Weidner, July 12.
 Luther and Loyola, the Rev. I. J. Lansing, July 12.
 Ranke, the World Historian, Prof. H. B. Adams, July 13.
 Anglo-Saxon Hymn Writers from Alfred to Cowper, the Rev. J. L. Russell, July 13.
 English Hymns of the Nineteenth Century, the Rev. J. L. Russell, July 14.
 Sacred Song in the New World, the Rev. J. L. Russell, July 16.
 The Earliest Legend [French] of the Enchanter Merlin, Prof. A. de Rougemont, July 18.
 The Song of Roland; or the Heroic Times of Charles the Great, Prof. A. de Rougemont, July 23.
 Interpretation of Poetry, Prof. Lewis Stuart, July 30.
 Lessing: Life and Works, Prof. H. J. Schmitz, July 31.
 Chaucer and his Predecessors, the Fifteenth Century, Abba Goold Woolson, August 1.
 The Study of Poetry, Prof. Lewis Stuart, August 1.
 Spencer and Elizabethan Dramatists, Abba Goold Woolson, Aug. 4.
 The Stuarts and the Commonwealth, Cavalier Poets, Milton, Abba Goold Woolson, August 6.
 The Restoration and the Revolution, Butler, Dryden and the Comic Dramatists, Newton and Locke, Abba Goold Woolson, Aug. 7.
 Queen Anne's Reign, Pope, Addison, Swift, Early Novelists, Abba Goold Woolson, August 8.
 Childhood in Dickens, Wallace Bruce, August 8.
 House of Brunswick, Dr. Johnson and His Friends, Abba Goold Woolson, August 9.
 Brotherhood in Whittier, Wallace Bruce, August 10.
 Realism in Literature, Prof. W. D. McClintock, August 20.
 The Poetry of Emerson, Prof. W. D. McClintock, August 23.
 The Poetry of the South, Prof. W. D. McClintock, August 27.
 Michael Angelo (illustrated), H. H. Ragan, August 13.

LANGUAGE.

- A New Method of Teaching Spelling and Reading, President Lewis Miller, July 20.
 Modern Methods of Language Teaching, Prof. G. Horswell, July 19.
 Formation of the English Nation and Language, Abba Goold Woolson, July 30.
 Advantage of Studying Philosophy, Prof. A. H. Edgren, Aug. 13.
 English Provincialisms, Mr. Benjamin Clarke, August 14.

SCIENCE.

- Genesis and Geology, Prof. R. F. Weidner, July 6.
 The Mastodon and His Companions, Prof. Frederick Starr, July 13.
 Axioms of Geometry, E. H. Moore, Jr., August 2.
 The Starry Heavens and the Moral Law, Dr. J. H. Carlisle, Aug. 24.

THEOLOGICAL.

- The Minister the Authorized Interpreter of the Word, W. R. Harper, Ph. D., July 7.
 An Old Bible but a New Theology, Prof. S. Burnham, July 20.
 An Inductive Theory of Inspiration, Prof. S. Burnham, July 25.
 The Bible in the College, W. R. Harper, Ph. D., August 8.
 The New Testament and Liberty, Rev. F. W. Gunsaulus, Aug. 15.
 Friends and Foes of the Faith that Saves, Joseph Cook, August 20.

HISTORICAL.

- Niebuhr, the Historian of Rome, Prof. H. B. Adams, July 6.
 Thomas Arnold, the Niebuhr of England, Prof. H. B. Adams, July 9.
 The Bible and the Monuments, W. R. Harper, Ph. D., July 21.
 The Battle of Waterloo, Jane Meade Welch, July 25.
 A Chapter of Contemporary French History—Gambetta, Personal Reminiscences, Prof. A. de Rougemont, July 27.
 The Tudors and the Reformation, Sir Thomas More, Lord Bacon, Abba Goold Woolson, August 2.
 Jesuitism and the Nation, Dr. L. T. Townsend, August 10.
 Savonarola, the Rev. F. W. Gunsaulus, August 17.
 Oliver Cromwell, the Rev. F. W. Gunsaulus, August 20.
 The Naval Battles of the Revolution, E. E. Hale, August 23.
 John Hampden, F. W. Gunsaulus, August 2.

SOCIAL QUESTIONS.

- Robert Owen, Prof. Richard T. Ely, July 5.
 Frederick Denison Maurice, Prof. Richard T. Ely, July 11.
 The Earl of Shaftesbury, Prof. Richard T. Ely, July 16.
 Buntschli, The Heidelberg Professor of Politics, Prof. H. B. Adams, July 20.
 Thomas Fraser, Bishop of Manchester, Prof. Richard T. Ely, July 23.
 Missions Among the Mormons, Miss Grace E. Glibberth, Aug. 6.

- Francis Lieber, the German American, Prof. H. B. Adams, July 24.
 Arnold Toynbee, the Oxford Student Reformer, Prof. H. B. Adams, July 26.

- Immigration and Education, Prof. Edward Olson, August 10.
 Watchwords of Current Reform, the Rev. Joseph Cook, August 21.
 Law and Labor, Poverty and Property, Rev. Joseph Cook, Aug. 18.

TRAVEL.

- History, Geography, and Customs of Spain, 1st Tourists' Conference, July 10.
 The Glaciers of the High Alps, the Rev. I. J. Lansing, July 10.
 Burgos and the Escorial, 2nd Tourists' Conference, July 12.
 Madrid, 3rd Tourists' Conference, July 17.
 Texan Society and Scenery, E. S. Nadal, July 19.
 Toledo and Seville, 4th Tourists' Conference, July 19.
 Granada and the Alhambra, 5th Tourists' Conference, July 24.
 Ancient American Cities (illustrated), F. A. Ober, July 26.
 Adventures in the West Indies (illustrated), F. A. Ober, July 27.
 Mexico Historic and Picturesque (illustrated), F. A. Ober, July 28.
 Japan (illustrated), T. Iyemasa, of Japan, July 31.
 Village Life in England, Benjamin Clarke, August 11.
 A Summer in Spain and Morocco, H. H. Ragan, Aug. 11.
 The Heart of America (illustrated), H. H. Ragan, Aug. 14.
 Songs Illuminated and Tours Illustrated, Philip Phillips, Aug. 3.
 Picturesque America and British Columbia, Philip Phillips, Aug. 4.

MISCELLANEOUS.

- Development of Character, Prof. R. F. Weidner, July 9.
 Lecture, Sam Jones, July 14.
 Christ and Criticism, Prof. S. Burnham, July 16.
 An Old Virginia Village, E. S. Nadal, July 17.
 The Eastern Question, Jane Meade Welch, July 23.
 The Indians of Iowa, Prof. Fred. Starr, July 23.
 The Fatal Box and Other Superstitions, Dr. J. M. Buckley, July 28.
 Chalk Talks, by Frank Beard, July 30, August 24.
 Lecture, Sam Small, July 28.
 Question Drawer, Dr. J. M. Buckley, July 30.
 Boys and Girls, Nice and Naughty, or the Pendulum of Life, Geo. W. Bain, July 31.
 Temperance, George W. Bain, August 1.
 Culture, Prof. Edward Olson, Ph.D., August 2.
 Among the Masses, George W. Bain, August 3.
 Young People's Societies, Dr. D. H. Muller, August 3.
 How to Make a Speech, Prof. Lewis Stuart, August 3.
 The School of Scandal, T. De Witt Talmage, August 4.
 Our Great Opportunity, Dr. Josiah Strong, August 6.
 The Theme To-day, Mrs. Mary T. Lathrap, August 8.
 The American University, Prof. Edward Olson, August 9.
 English School Boy Life, Benjamin Clarke, August 13.
 Yours and Mine, the Hon. A. W. Tourgee, August 14.
 The Psychological Basis of Illustration, the Rev. J. T. Edwards, D.D., August 14.
 Grumblers, Dr. P. S. Henson, August 16.
 The Personal Element in Education, Dr. J. T. Edwards, August 17.
 Backbone, Dr. P. S. Henson, August 17.
 The Americanism of Washington, the Rev. F. W. Gunsaulus, August 21.
 The Man with a Musket, or Soldiering in Dixie, Robert McIntyre, August 25.
 Campaigns and Battles (illustrated), from Sumpter to Gettysburg, T. De Quincy Tully, August 25.
 Wyandotte Cave, Robert McIntyre, August 27.
 Campaigns and Battles (illustrated), from Vicksburg to Appomattox, T. De Quincy Tully, August 27.

READINGS.

- C. F. Underhill, July 3, 5, 7.
 R. L. Cummock, July 9, 25, August 18.
 T. R. Bird, July 16.
 Hon. A. W. Tourgee, from his own works, July 18.
 George Riddle, July 20, 21.
 James Whitcomb Riley, July 31 August 2.
 Miss Helen Potter, August 9, 10.
 Miss Nella Brown, August 11, 13, 15, and 16.
 J. W. Bengough, July 17.

ENTERTAINMENTS.

- Prize Spelling Match July 11.
 Prize Pronunciation Match, July 18.
 Caricature, J. W. Bengough, July 19.
 "Josh Billings" Spelling Match, July 21.
 Intercollegiate Oratorical Prize Contest, July 27.

CONCERTS.

- Wesleyan Glee Club, July 21, 25, 26, 28, August 7.
 Swedish Choir, July 26.
 Ruggles St. Quartet, August 4-9.
 Boston Stars, August 11, 13, 15, 16.
 Hungarian Band, August 18, 20, 23, 24.

ORGAN RECITALS.

- Mr. I. V. Flagler will give twelve recitals, July 6, 10, 12, 17, 19, 24, 26, 31, August 8, 14, 28.

FIRE-WORKS AND ILLUMINATIONS.

- Wednesday, July 4. Fire-works.
 Tuesday, August 7. Fire-works.
 Thursday, August 16. Illuminated Fleet.
 Tuesday, Aug. 21. Illumination of Hotel Park. Promenade Concert.